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**Baptist Magazine.**

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MEMOIR OF THE LATE REV. WILLIAM BUTTON.

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THE REV. WILLIAM BUTTON was born at Peasmarsh, near Rye, Sussex, March 5, 1754. His grandfather, the Rev. John Button, was a Presbyterian minister at Rye, and also a farmer; but towards the close of his life we believe he became a Baptist.

His father was a respectable farmer and grazier. His mother was the daughter of Mr. Viney, a gentleman of considerable fortune at Tenterden in Kent. She was an accomplished and truly pious woman. Her funeral sermon was preached by Dr. Gill from Psalm xlii. 11, *Why art thou cast down; O my soul, &c.* It was afterwards printed under the title of "THE DEJECTED BELIEVER'S SOLILOQUY."

Soon after the birth of the subject of this memoir, his father removed to Portsmouth; and subsequently, in the year 1761, he came to London, and engaged in partnership with a Mr. Kemp, an upholsterer in Cornhill.

When about five years of age Mr. Button was seized with the small pox, and such was the malignancy of the disease that his life was despaired of; but, contrary to the expectations of his parents and the physician, he

recovered, although with the loss of the sight of his right eye, which defect however was scarcely perceptible.

In 1762 he was placed under the tuition of the Rev. John Ryland at Northampton. There he received his first serious impressions under a funeral sermon preached by a Mr. Greg, an Independent minister, upon the occasion of the death of one of his schoolfellows. The text was Matt. xix. 14, *Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.* It was remarkable, that one of his fellow-pupils was awakened under the same sermon. A close intimacy between this youth and Mr. Button was the natural consequence; and daily after their school instructions were concluded, they retired together to their chamber to read, converse, and pray.

On Sept. 11, 1767, master (now Dr.) John Ryland, and Mr. Button, related their experience before the church under the pastoral care of master Ryland's father. On the following Lord's-day they were baptized together in a river about a quarter of a mile from the school, and on the

same day partook of the Lord's supper.\*

In allusion to these events Mr. Button thus writes,†—"And with pleasure, yea, with exceeding gladness of heart, I continued with my brethren in fellowship, in breaking of bread and in prayers, and went on my way rejoicing in the Lord. But at length two heavy trials came upon me, which turned my joy into mourning.

"First, tidings were brought of the death of my dear, invaluable, and affectionate mother, whose life and death were to the glory of God. It is impossible to relate what I felt under this loss.

"The second trial was this. I received intelligence of an awful and destructive fire that had consumed my father's house and property, by which he lost many hundreds of pounds, being unhappily under-insured. These two events brought me into a state of melancholy, which continued a considerable time."

In 1769 he was apprenticed to his father, who being engaged in a very extensive trade to the East and West Indies, Mr. Button was frequently under the necessity of working all night to expedite the orders. On many of these occasions he was seized with profuse bleedings at the nose from the effect of the quicksilver used in silvering looking-glasses. These fatiguing exertions both greatly impaired his health, and depressed his spirits. So great, indeed, was the dejection of mind under which he laboured at this period, that for four years he abstained from church-fellowship and the Lord's-supper.

At length, after sitting some time under, and deriving profit from, the ministry of Mr. Clarke

\* Mr. Button was then but thirteen years and a half old.

† In a memoir of himself.

of Unicorn-yard, Southwark, he requested to join that church, and was cordially received into it Sept. 24, 1772. His union with it greatly revived and animated him, and with joy he pursued his christian course.

At their conference meetings Mr. Button was frequently called upon to deliver his thoughts upon passages of scripture, and his exercises upon these occasions were so acceptable, that after a little time Mr. Clarke intimated to the church that he considered him as possessing ministerial gifts. In this opinion the church unanimously concurring, he was invited to address them in the vestry on Monday evening, Jan. 18, 1773. In his diary, under this date, he thus expresses himself.

"This evening was fixed for my first speaking on a Monday evening—went forth trembling—had a thousand fears, but trust I was enabled to throw myself on the Lord, and he helped me far beyond my expectation. The passage I spake from was 2 Sam. vii. 18, 19, *Who am I, O Lord God, and what is my house, &c.*"

After some months, during which he diligently pursued his preparatory studies under Mr. Clarke, he was sent forth by the church to the public ministry, and preached his first sermon at Unicorn-yard, July 25, 1773, being then about nineteen years of age.

The following extract from his diary gives an account of this, to him, interesting day.

"This morning rose a little after four: prayed to the Lord for his assistance in meditation, and received hope and comfort in prayer. Went at six to the society, where brother V— spake from Psalm lxxviii. 10: he spake excellently well, but it was



not much to me, my mind being so much taken up in thought. Returned home, and prayed again, I trust earnestly, for assistance. Went to meeting, and O how did I tremble in going up the pulpit stairs! my heart indeed failed me. When I rose to pray I was at first confused, but at length enjoyed some liberty, some consolation, in my own soul. When they had sung I got up, and after some little introduction named my text, which was Ps. cxxi. 1; *I will lift up mine eyes unto the hills, from whence cometh my help.* At first the sight of such a number of people struck a great damp into my spirits; yet afterwards I should not have cared if there had been ten thousand more. I was indeed alive: I trust the Lord was with me of a truth, and enabled me to speak boldly without the fear of man. Concluded in prayer; but no sooner had seated myself, than I recollected that I had forgotten to pray for Mr. Clarke. This greatly distressed me. It then occurred to me how grieved I was last night that Mr. D— and Mr. B— had not remembered me in their prayers. This was a reproof to me; for as I knew it was not from want of love that I forgot Mr. Clarke, I concluded that it was not from want of love that they forgot me. However, it still distressed me, as I thought every body would take notice of it, as indeed some did. When I came down Mrs. C— spake to me, and said she had had a joyful opportunity; if ever she knew what it was to have the word come with power, it was this day. On my telling her I was confused in prayer, she said she did not perceive it in any thing but my forgetting Mr. Clarke; but added, which greatly relieved

my mind, that it was very excusable."

After mentioning his having in the evening called upon a member of the church, when two of the family told him that they did not know how to thank God enough for the delightful season which they had enjoyed, he adds, "This surely is encouragement for me to go on. O how amazing it is that such a poor unworthy creature as I am should be made useful to any one! But I perceive there is nothing too hard for the Lord. O that I may always go forth depending on him, and relying upon his strength! This day I have received some hope that I am called to the work. O that I may be ever kept humble under a sense of his goodness to me, and be continually at his footstool!"

Thus early, and unexpectedly, called to the ministry, he found his heart greatly encouraged by the notice taken of him by the London ministers, particularly Dr. Stennett, Mr. Wallin, Mr. Macgowan, and his worthy friend and pastor Mr. Clarke. These all invited him into their pulpits, took him kindly by the hand, and bad him God speed.

Through the recommendation of Mr. Wallin he received an invitation to supply for one Sabbath the church at Tile-house-street,\* Hitchin, Hertfordshire,

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\* The precise time of the formation of this church cannot now be accurately ascertained. That it existed as early as 1669 appears from a letter in their church-book from the renowned Dr. John Owen and Mr. George Griffiths, dated the 18th of the third month, 1669, addressed to the church as then existing.

To the high honour of this truly christian community be it recorded, that during the long period of 144 years, they have had but four pastors,—all of whom have died with them.

deprived by death of their late valuable and much-esteemed pastor, Mr. Samuel James. This invitation he accepted, and went down thither Oct. 2, 1773. On the following Lord's-day he preached there three times, to the great satisfaction of the church and congregation. On the Monday he visited one of the deacons; which is thus noticed in his diary. "Went to see Mr. Foster, one of the deacons, and a comfortable opportunity and afternoon I had. He is an excellent christian: he cannot talk about experience without tears in his eyes. He heartily thanked me for my discourses. O what encouragement to have old grey-headed fathers in the church express satisfaction with my ministry! Who am I that I should be thus honoured?"

The next day he was waited upon by a deputation from the church, to invite him for three months. He told them that he would consult his London friends, and send them an early decision.

Upon his return to London, and consulting with Mr. Clarke

Mr. John Wilson, their first pastor, was sent from the church of the celebrated Mr. John Bunyan, as appears from a letter of dismissal signed by that extraordinary man, in the church-book at Tile-house-street: it is dated, 1st month (the day not mentioned) 1677: and on the 28th day of the fourth month of the same year Mr. Wilson was ordained pastor, and continued so upwards of 40 years. He was succeeded by Mr. John Needham, who we find, from the printed funeral sermon for him by Mr. Samuel Wilson, (grandson of the above John Wilson, and author of the "Scripture Manual,") was their pastor 37 years. Mr. Needham was succeeded by his son-in-law Mr. Samuel James, who presided over them 30 years. His funeral sermon was preached by Mr. Wallin, and printed. Their present respectable minister, Mr. John Geard, who still lives in their affections, has been with them more than 46 years.

and Mr. Wallin, they advised him by all means to accept the invitation, which he accordingly did.

Three days previous to his setting off for Hitchin to fulfil his three months engagement there, he received the following letter.

*To the Rev. William Button.*

*Oct. 20, 1773.*

"Whereas it seems the pleasure of the Lord in the course of his all-wise providence, that so great an affliction as a separation should take place in the church of Christ, late under the pastoral care of the late Dr. John Gill, we, members of the said church, having had opportunity of hearing you in public, and judging from what we have heard that your ministerial gifts will be acceptable, and we hope profitable to us, do request that you will serve us as a separate interest in the work of the ministry on Lord's days, as the circumstance of place may direct, for twelve months; and we beg that you will so regard this application, as not to engage yourself with any other people, and look upon the same as prior to any other that may have been made, it having before been suggested to you by your father.

Signed,

Thomas Ribright, }  
Joshua Warne, } Deacons.  
John Button, }

Thomas Hill.  
Joseph Collier.  
Charles Herbert.  
George Dickison.  
John Mears.  
Samuel Barnes.  
George Keith.  
Richard Lewis.  
Joseph Maylin."

This letter threw him into a great strait. His desire was to-



wards Hitchin, if that church would concede open communion. of which it at present admitted. He determined however, at all events, to fulfil his engagement with them. On the day previous to his quitting London for this purpose, he dined with Mr. Wallin. In the course of the afternoon that Rev. gentleman thus addressed him. "I hope, my young friend, you will stand up for the order of God's house. That church admits of open communion. I have often expressed to my worthy brother James, that I thought he was wrong in opening his doors wider than the apostles and the New Testament churches did, who admitted none but those who regarded *both* the positive institutions of Jesus Christ. Think, my young friend, of this; recollect what an inspired apostle says to the church at Colosse; that he rejoiced in beholding their *order*, as well as their steadfastness in the faith of Christ." This advice (says Mr. Button) from a venerable minister of Jesus Christ, I own made a great impression upon my mind.

On the 23d of October he arrived at Hitchin, and met with a most cordial welcome. During his stay with this pious and warm-hearted people, he preached to large and attentive congregations three times every Lord's-day. His public labours were abundantly blessed, and his society affectionately courted: but as he could not conscientiously yield the point of strict communion, he, on the 11th of January, 1774, with the most painful regret, quitted them.

In his diary of January 10, 11, his departure is thus noticed.

"Went and took leave of my friends; and with humility and thankfulness, and not with boasting, would I mention, that they

all expressed great sorrow at my departure. O why was I made so acceptable among them? I am astonished beyond measure that I should be so universally approved of. May the Lord take all the glory! I desire none.

"While I was at Mrs. James's, Mr. G—— came in, and said he wished to speak to me. It was to tell me that he hoped I had been useful to his son, who was now crying out for salvation; and what was very remarkable, it was from that very discourse, in the delivery of which I was so much ashamed of myself, on January 2. *O my Dove, thou art in the clefts of the rock.* This was, that God might have all the glory, and have it he shall: not unto me, not unto me!"

Shortly after Mr. Button left London, the separatists from the late Dr. Gill's being formed into a church, became uneasy that he had not replied to their letter of October 20; and hearing how universally acceptable his ministry was at Hitchin,\* they feared that he would be prevailed upon to settle there: two of the deacons were therefore deputed to

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\*-Last September, the writer of this Memoir spent a fortnight in Hitchin, and derived much pleasure from observing the very high respect and esteem in which the memory of Mr. Button is still held in that town.

That there are now but few living who were members of the church in Tile-house-street, when he preached there in 1773, may be inferred from the following solemn and striking fact.

The writer, on his late visit, was walking one day in the burial-ground attached to that meeting-house, accompanied by his excellent friend the Rev. John Geard; when, after some minutes' silence, his aged friend, with evident emotion, said to him, "Since I have been minister of this place, I have in this burial-ground spoken over the graves of between 700 and 800 persons."

Is not this a voice loud as the last trumpet, "BE YE ALSO READY?"

go down to that place. Immediately upon their arrival, they sent a message, requesting him to meet them at the inn, with which request he complied. They then represented to him the anxiety of the newly formed church for his reply to their application, and entreated that he would give them his immediate decision. In the course of the day he delivered to them his written answer, which (being in compliance with their wishes) they received with great satisfaction, and on the following morning returned to London.

In this answer, (dated December 18, 1773,) he assigns the reason of his not having replied to their invitation earlier; which was,—that he feared it would be wrong in him to assist in dividing a church; but as they were now themselves formed into one, that objection was obviated. He then adds, “You mention your desire of my being with you for twelve months; which I have considered, and think it would be better for me and for you to come to this determination, viz. That I should preach among you for three months, and then, if you desire it, stay longer; because, should I fix for twelve months, and it should appear at the end of three, that my ministry is not in general acceptable, profitable, and useful, during the other nine months I should be a burden to you, as well as uncomfortable in my own mind; for I should never be happy if the people amongst whom I preached were not satisfied with my ministry.” The latter arrangement was agreed to.

The day after Mr. Button's return from Hitchin, viz. January 13, 1774, a meeting was held at Mr. Wallin's place of worship, Maze Pond, Southwark, for the purpose of recognizing the sepa-

ratists from the late Dr. Gill's as a distinct church. Mr. Booth began in prayer; Dr. Stennett then called upon the church to give an account of their proceedings; which being done by one of the deacons, Dr. Stennett delivered an affectionate address. Mr. Clarke prayed; after which Mr. Wallin preached from Ephes. xi. 22; *For an habitation of God through the Spirit*. Mr. Macgowan prayed, and Mr. Rippon concluded.

This interesting and solemn service was printed. Mr. Wallin kindly offered this newly formed church the use of his meeting-house on the Lord's-day mornings; and they applied for that in Miles's-lane for the Lord's-day evenings, which was granted: and in these places Mr. Button continued to preach until the new meeting-house in Dean-street, Southwark, was erected.

In perusing Mr. Button's diary, it is impossible not to be forcibly struck with the genuine humility and piety of his character. The following is an extract from it. “March 5, 1774. Hitherto has the Lord helped me. I am this day twenty years of age. I look back with shame and confusion of face. What time have I lost! How many sabbaths thrown away! How many moments mispent! How many sins committed against God! Who but a God of love could have borne with me? Herein does his patience, his long-suffering, his forbearance, appear, that I am not cut off as a cumberer of the ground. What mercies have I received, and how have I slighted them, and like the children of Israel loathed the manna, ungratefully loathed it as light bread! Pardon mine iniquity, O Lord, for it is great.”

On the 23d of the same month



he writes thus. "Went this morning to visit Dr. Stennett, who received me very kindly, and took me with him to the Library in Red-cross-street, and had my name registered among the general body of Dissenting ministers. O may it appear that my name is registered in heaven in the Lamb's book of life among the general assembly of the saints!"

Mr. Button's three months' engagement being nearly expired, a church-meeting was called, the following letter drawn up, and the next day forwarded to him.

*"To the Rev. William Button.*

*"March 30, 1774.*

"SIR,—Taking into consideration your answer of December 18, to our invitation, especially that part of it wherein you hint your willingness to serve us, but only for three months, suggesting at the same time, that if your ministry should be approved and blessed, you should be willing to serve us longer, on inquiry we find the church, with other friends, pleased with and profited by your ministry. We therefore desire you will regard our first request in point of time. We trust your labours among us will not be in vain in the Lord, but will be attended with a divine blessing. That so it may be, we hope that all and each of us shall send up our petitions to the Lord on your account.

"Signed by the request of the church, and in the name of the whole,

THOS. RIBRIGHT, }  
JOSHUA WARNE, } Deacons."

To this letter he replied, that as he considered them as a people whom God had formed for himself, as they dwelt in perfect harmony, manifested the greatest

affection towards each other, and aimed with united hands to promote the glory of God, and the enlargement of his visible church, he was willing to continue with them for the remaining nine months. He then thanks them for their remembrance of him in their prayers, and says, "I am persuaded, that so long, and no longer, will a minister be made profitable to a people than they remember to pray to their heavenly Father in his behalf."

The new meeting-house in Dean-street being finished, on the 27th of November, 1774, it was opened for public worship, and Mr. Button preached in the three services.

Having laboured among this people for eighteen months, he was on the 5th of July, 1775, ordained pastor over them. On this occasion the following ministers were engaged. Mr. Reynolds (of Cripplegate) began with prayer; Dr. Stennett introduced the service, and received the account of the proceedings of the church; Mr. Button then signified his acceptance of their call, and delivered his confession of faith. Mr. Booth prayed; Mr. Clarke gave the charge from 1 Cor. iv. 2,—*Moreover it is required in stewards that a man be found faithful*; Mr. Wallin preached to the people; and Mr. Ryland, Senr. concluded.

During the time that Mr. Button was at Hitchin, he formed an acquaintance with Miss Anna James, second daughter of the Rev. Samuel James,\* late pastor of the Baptist church at that

\* Author of those affecting narratives, entitled, "*An Abstract of the gracious Dealings of God with several eminent Christians, in their Conversion and Sufferings. Taken from authentic Manuscripts, and published for the Comfort and Establishment of serious Minds.*"

place; and after a correspondence of two years and a half, they were, on the 22d of October, 1776, married at Hitchin church. After the ceremony was performed, upon Mr. Button's tendering the fee, the rector (the Rev. Mr. Morgan) thus addressed him. "You and I, Sir, are preachers of the same gospel; you are married into a respectable family; your lady's father I highly esteemed; and I wish you may continue long happy in each other. You will excuse my not receiving any thing at your hands upon this occasion." He then cordially shook them both by the hand, and withdrew. By this lady, who is still living, he had nine children, of whom three sons and one daughter survive him.

In 1785, Mr. Fuller's Treatise, "The Gospel worthy of all acceptance," having created a considerable sensation among various denominations of Dissenters, Mr. Button was urged by many of his friends to reply to it, which at length he did, and in that year published his "*Remarks on a Treatise, entitled, 'The Gospel worthy of all acceptance, &c. wherein the Nature of special Faith in Christ is considered, and several of Mr. Fuller's mistakes pointed out: in a Series of Letters to a Friend.'*"

These "Remarks" elicited a rejoinder from Mr. Fuller. The prescribed limits of this memoir forbid our attempting an analysis of this controversy: it is indeed rendered unnecessary from its nature being so generally understood. It was admitted on all sides that Mr. Button acquitted himself with considerable ability. Mr. Fuller himself once remarked to a minister in London, "Well, I suppose our friend Mr. Button said all that *could* have been advanced on *his* view of the subject."

This publication introduced him to an extensive correspondence in various parts of England, and also in America.

In 1786 he entered into business as a bookseller, and his next appearance from the press was in 1790, as editor and publisher of a volume of posthumous sermons by Dr. Gill, entitled, "*Sermons on important Subjects, preached by the late learned Dr. John Gill.*" This volume soon became scarce, and has for many years obtained a high price.

At the request of his congregation he printed a Fast Sermon, preached by him at Dean-street, February 28, 1795, under the title of "*National Calamities Tokens of the Divine Displeasure.*" In the same year he published his answer to Mr. Peter Edwards's "*Candid Reasons,*" &c. under the title of "*The Candour of Peter Edwards exhibited, and his curious Reasons for renouncing Antipædobaptism examined. By a plain Countryman.*"

Disgust at the indecent flippancy with which he conceived that his intimate and venerable friend, Mr. Abraham Booth, was treated in the "*Candid Reasons,*" gave rise to this ingenious and spirited Tract. It was at first generally ascribed to the pen of another powerful, though also anonymous antagonist of Mr. Peter Edwards. Among others, the Reviewer in the Protestant Dissenters' Magazine, in August, 1795, hazarded this conjecture, as will be seen by the following extract. "Though this writer styles himself a Plain Countryman, it is easy to discern the man of education; and we should not be in *amaze*\* to find that he was

\* The respectable author to whom this alluded, was at that period pastor of the church in Maze-pond.



one of the body of London ministers." It is certain, however, that that gentleman was wholly ignorant both of the piece, and who was its author, until some months after it was published. The only friend to whom Mr. Button submitted this manuscript, or who knew any thing of his design, was the late Rev. Joseph Middleton of Lewes, whose letter (upon his returning the manuscript) is printed in the Preface to this piece.

This year also, he received from America a certificate of his having been elected honorary member of the "Pennsylvania Society for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and for improving the condition of the African race."

His next publication was in 1806, entitled, "*The Rise, Fall, and future Restoration of the Jews.*" This excellent compilation from Basnage, Herman Witsius, Gill, Whitby, Doddridge, President Edwards, &c. &c. he, with his accustomed modesty, also published anonymously. This work was highly commended by the various Reviews: indeed it is perhaps the best compendium of the history of the Jews now in existence. The criticism upon it in the Oxford Review for June, 1807, thus concludes:—"In no one book can so much general knowledge of the Jews be found, as in that now under our consideration."

Ever a strenuous assertor of order in a christian church, he viewed with holy jealousy every act which he judged a violation of it: accordingly, upon perusing a pamphlet written by a "Layman," defending a member of a Baptist church going forth to preach without the concurrence of that church, he again took up

his pen, and wrote, "*A Reply to the Layman, containing Strictures upon his Notions of Christian Liberty, in Opposition to Church Authority. By Philokosmos.*" This was published in 1807.

Having been for some time indisposed, and being recommended to try a change of air, he in the autumn of 1811 went to visit a friend in Staffordshire. While he was there, a curious incident occurred, which he thus relates in a letter to Mrs. Button, written a day or two afterwards.

"Mr. A—— wished me to preach in the Wesleyan Chapel, and spake to Mr. W——, the local preacher there, who acquiesced in his request. I accordingly did so: it was circulated round the town, and at seven o'clock the chapel was filled. My text was Acts xv. 14; *Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.* Heads. 1. The peculiar favour bestowed on the Gentiles;—they had a visit from God. 2. The intent of this visit;—to take out a people for his name. Under this head was observed, 1. There is a people denominated the Lord's peculiar people. 2. This people, by nature lie in the ruins of the Fall. 3. The design of a preached gospel is, to recover this people from their awful situation, and that, for the glory of his name.

"I had not the least idea of giving offence; but Mr. W—— took offence; and, as soon as I had finished the discourse, he stepped forward in the pulpit, and addressed the congregation thus: 'You know, my friends, that I intimated last Sabbath evening that it was my intention to speak on a particular subject; but at the earnest request of some per-

sons, I have given my place to another; but I hope I shall never be requested to do the like again. My friends, it is said, The grace of God appeared to all men; that Christ tasted death for every man; and was going on, when a worthy old gentleman, one of the managers and trustees of the place, arose and said, 'Mr. W—— you had better give out a hymn.' This stopped him; and a hymn he gave out. The following was one of the stanzas:

“ ‘Stand then against your foes,  
In close and firm array;  
Legions of wily fiends oppose  
Throughout the evil day;  
But meet the sons of night,  
And mock their vain design,  
Arm'd in the arms of heavenly light,  
Of righteousness divine.’ ”

“He kept me behind him, and would not suffer me to conclude in prayer; and when he had done, he would not turn round to speak to me. I went partly down the pulpit stairs, expecting him to follow; but he kept his seat. I returned, took him by the hand, and said, ‘Good night, Mr. W——;’ but he shook away my hand, as Paul shook off the viper from his. The whole congregation was in agitation, and evidently in pain for me. His treatment of me was town talk. The congregation at large expressed their approbation of the sermon, and astonishment that any part of it had given Mr. W—— offence.”

*[To be concluded in our next.]*

## REFLECTIONS

ON THE

COMMENCEMENT OF THE YEAR.

THERE is not a subject to which man can direct his atten-

tion, but may soon remind him of the limited nature of his ability. Time is now the subject of our contemplation, and, while we think, it rapidly flies. We carry back our thoughts to the moment when God said, “Let there be light, and there was light;” but what have we then done? beyond that period there was eternity, and we are lost. We endeavour to form some idea of a day when there shall be an end of terrestrial scenes; or, farther, of a period equal to myriads of years, spent in indescribable bliss, or unimaginable misery; but, beyond, very, very far beyond that, will be eternity, and we are overwhelmed. It belongs then to the eternal mind to comprehend unlimited duration, and finite understandings must return to the improvement of some small portions or divisions of it.

We have great reason to be thankful for those divisions of our time which originated with our benevolent Creator. He could doubtless have created all things in the twinkling of an eye, but he parceled out his work into *daily* portions, and closed it in a *week*, evidently for our instruction. By an arrangement, which none but himself could have devised or executed, the simple revolutions of those of the heavenly bodies with which we are most familiar, divide our time into days, weeks, months, and years; and it is with the last of those divisions we have now to do. It is the revolution of another year we propose to improve; and, seeing this division of time is of divine appointment, and we are so involved in the business and vanity of a temporary world as often to forget ourselves, it is good to seize any particular season that affords a probability of our mak-



ing any progress in the art of "so numbering our days that we may apply our hearts unto wisdom."

Were it possible for a being unacquainted with the nature and end of man to visit this world, and were he to form his opinion merely from a general view of his conduct, he could not suspect that he was the subject of an immaterial principle, or that he had any destiny more important or awful than that which he now fills: he would perhaps be led to adopt the striking designation of a popular writer, and pronounce it a "world without souls;" or, if undeceived in this particular, and taught his history, with the provision made for his recovery; if assured, notwithstanding the scenes which at *this season* surrounded him, it was nevertheless the duty and privilege of man, as even Socrates taught, "to eat and drink in order to live, and not to live in order to eat and drink," he must condemn it as "an insane world."

The month on which we have entered was called by the Romans Januarius, from Janus, one of their divinities, (to whom they attributed two faces,) because the first day of this month looks on the one hand towards the old year, and on the other towards the new. Although there is a connexion between the origin of this name and their idolatrous religion, it may not be amiss to take a hint from the fact, and endeavour to review the past, and contemplate the future.

In reviewing the past, there is abundant cause for the deepest repentance and the liveliest gratitude. We were conceived in sin and shapen in iniquity; and of this humiliating fact we have given abundant proof in omis-

sions of duty, and commissions of sin, countless as the drops which compose the ocean, or as the sands on the shores that bound it. To recount the sins of our lives, would be as impossible as to number the years contained in eternity, or the mercies experienced from our heavenly Father's hands. Let us then confine our hasty and imperfect retrospect to the year which is just passed; and even in this short space what cause for deep humiliation!

As citizens of the world, (the boasted distinction of many a proud philosopher,) but rather as philanthropists, what little interest have we felt in the general welfare of our species! how little have we done for missions! What has the little pittance of our subscriptions effected, and what good has the fervency of our prayers brought down? As subjects of a highly privileged country, what have we done for its welfare? What have we done for the cause of education? Into how many hands have we put the scriptures of truth? Into how many dark villages have we exerted ourselves to introduce the gospel? In the parish and neighbourhood in which we reside, how many hungry have we fed; how many naked have we clothed; how many that were sick and in prison have we visited? In the family, has there been that command of temper, and that example of forbearance, patience, and forgiveness, which tend to recommend religion? Have we exerted that authority, or rendered that obedience, which our relative stations required? In the church, what has been our conduct? Have we been early and regular at the house of God? have we been respectful and kind to our minis-

ters and deacons, strengthening their hands by our liberality and prayers? have we carefully studied the duties of membership, and aimed in the fear of God to discharge them? In the world, have we at no time disgraced our christian profession, or been ashamed of the cross of Christ? Will our commercial transactions, and our amusements, bear a serious review, and meet with considerate approbation? And retiring from all these somewhat public scenes, what say our closets and our Bibles? In the solemn retirement of self-examination, what says conscience to our progress in the divine life? What lust has been mortified; what passion is through grace subdued; or what victory has been gained over those sins that most easily beset us? O that each of us could sincerely say, that such weighty considerations had often occupied our minds; and that to grow in grace, and increase in knowledge, had been our prevailing desire and endeavour! The holiest reader, however, would be the readiest to acknowledge, that in all these things he has come short; and to exclaim, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified." It is of the Lord's mercies that we are not consumed. O that the goodness of God may lead us to repentance, and excite our gratitude, that amid such imperfections and rebellions we should have been fed and clothed and protected and comforted, and that our religious privileges should have been continued!

But we turn to the future. And as we endeavour to penetrate it, what cause for humility! What do the incessantly new and

surprising occurrences that present themselves teach us, but the truth that we know not what a day will bring forth? What, vain man;—after the experience of so many ages, after all thy boasted discoveries, after all the efforts of those mighty geniuses, one or two of which as with the eccentricity of a comet have enlightened an age, is this thy condition? How ridiculous and presumptuous then is the conduct of those rash enthusiasts, who now and then start up, palming their daring predictions on apocalyptic prophecy, to the no small distress of the weak and the timid, until the passing year belies their pretended discernment! Eager curiosity and anxiety about the future betray unbelief.

"Blindness to the future's kindly given,  
That each may fill the circle mark'd by heav'n."

The revealed character of God, however, may well lead to the exercise of faith, and the indulgence of hope. It is the certainty of the fulfilment of his gracious purposes and promises which inspires confidence; the assurance that our great High Priest ever liveth to intercede for us; the conviction that the hairs of our head are numbered, and that as our day our strength shall be. It is the full persuasion that we are hastening to the promised land by a divinely appointed road, that reconciles us to the troubles of the way; united with the knowledge, that even those troubles conspire to produce that meetness in our hearts which is necessary for our admittance to, and enjoyment of, the celestial inheritance.

Let not, however, our penitential review of the past, or confident anticipations of the future, induce neutrality or inactivity on our parts. It is true God is om-



nipotent and faithful; but he deigns to employ human agency in frustrating the devices of our spiritual enemies, and in carrying on his glorious designs; and if our hearts are right with him, we shall consider this arrangement as a privilege, and not as a burden.

H. S. A.

*Copy of an Original Letter*

OF THE LATE

REV. THOMAS SCOTT

*To a Baptist Minister.*

*Aston Sandford, (Thame,)  
January 31, 1816.*

REV. AND DEAR SIR,

I feel myself much gratified with the present which you sent me of my highly-esteemed friend Dr. Carey. I have indeed been acquainted with those who instituted and conducted your Missionary Society from the very first: and I have always been a cordial friend to it, though not able to do much in supporting it beyond my daily prayers, which have not been often omitted. I now think that it bears the palm among Missionary Societies, and I rejoice in the opening prospect of usefulness, beyond what its most sanguine friends once expected from it.

I am glad that you remitted to me the anecdote, which you have heard concerning me, respecting Dr. Carey; but do not think it was from Mr. Sutcliff.

It is indeed wholly unfounded; not one tittle of truth in it. I therefore hope to stop its circulation. I will, however, give you more authentic information concerning my first acquaintance with our beloved and revered friend.

In the year 1780 Mr. Newton left Olney, and in 1781 I suc-

ceeded to his curacy;—very soon after I *walked* from Olney to Northampton to see old Mr. Ryland, and to meet Mr. Hall of Arusby, (as I recollect.) Before this, it pleased God to make me the instrument of conversion to a deaf old widow, in good circumstances, between seventy and eighty years of age. She had attended my ministry some time; though she heard but little, and I thought understood less. But when she was confined to her house, and could only hear me when I spoke *loud*, she gave such proofs of her repentance and faith and love, that none doubted of a saving change in her, which made way for good to some of her relations. Among other relations, she had a sister, or, as I think, a brother's widow, named OLD, living at Hackleton, in the road to Northampton, whom she desired me to call on. Her son was a shoemaker, and young Carey was apprenticed to him. I believe both the widow and her son were pious persons. When I went into the cottage, I was soon recognized, and Mr. Old came in with a sensible-looking lad, in his working dress. I at first rather wondered to see him enter, as he seemed young, being I believe little of his age. We, however, entered into an interesting conversation, especially respecting my parishioner, their relation, and the excellent state of her mind, and the *wonder* of divine grace in the conversion of one who had been so very many years considered as a *self-righteous Pharisee*. I believe I endeavoured to show that the term is often improperly applied to conscientious but ignorant inquirers, who are far from *self-satisfied*; and who, when the gospel is set before them, *find the thing which* they had been long

groping after. However that may be, I observed the lad who entered with Mr. Old riveted in attention, with every mark and symptom of feeling and intelligence, saying little, but modestly asking now and then an appropriate question. I took occasion, before I went forward, to inquire after him, and found that young as he was he was a member of the church at Northampton\*, and looked on as a very consistent and promising character. I lived at Olney till the end of 1785, and in the course of that time I called two or three times, and was each time more and more struck with the youth's character, though I said little at Mr. Old's; but before I left Olney, Mr. Carey was out of his engagement to Mr. Old. I found also that he was sent out as a probationary preacher, and preached at Molton; and I said to all to whom I had access, that he would, if I could judge, prove no ordinary man. Yet though I often met both old Mr. Ryland, the present Dr. Ryland, Mr. Hall, and Mr. Fuller, and knew almost every step taken in forming your Missionary Society,—and though I sometimes preached near Molton,—yet it so happened that I do not recollect having met with him any more till he came to my house in London, with Mr. Thomas, to desire me to use what influence I had with Mr. G. to procure them license to go in the Company's ships as Missionaries to the British settlements in India, perhaps in 1792. My little influence was of no avail. What I said of Mr. Carey so far satisfied Mr. G. that he said, if Mr. Carey was going alone, or with

one equally to be depended on along with him, he would not oppose him; but his strong disapprobation of Mr. Thomas, on what grounds I know not, induced his negative. I believe Mr. Old died soon after I left Olney, if not just before, and that his shop, which was a little building apart from the house, was suffered to go to decay. While in this state I several times passed it, and said to my sons and others with me, "THAT IS MR. CAREY'S COLLEGE." As it was at that time a mean and ruinous place, and as I stated that Mr. Carey was apprenticed to him who owned it, I was by some means or other charged with saying that he was a parish apprentice. This I neither said, nor meant, nor thought. The OLDS were rather a respectable family, as to temporal things, and I knew nothing of Mr. Carey's family till afterwards I was informed by a letter of an afflicted sister of his [Mary Carey], that a sermon which I preached at Creaton had been the means of her conversion. I from the first time thought young Carey an extraordinary person. I augured the most happy circumstances from his Mission, providing his life were spared. I had no doubt but in spite of his disadvantages of education, he would be a learned man; but he has lived to go beyond, in all respects, my highest anticipations. May God still preserve and prosper him and his! My time of life, and many infirmities, lead me to suppose my race nearly run—but the Lord is very gracious, and I still keep busily employed. My thanks and best respects to the Committee, and my thanks to you for the publication.

I remain, dear Sir,  
Your friend and fellow-labourer,  
THOMAS SCOTT.

\* It should have been Olney. He was baptized at Northampton, but joined a small church at Hackleton, after which he joined Olney Church, July 14, 1785.



# Juvenile Department.

## PHILOSOPHICAL REFLECTIONS.

### No. XXVI.—TIN.

Rude and chaotic as the soil may seem  
T' incurious or untutor'd minds;  
Useless and vain as mountains seem to rise;  
Yet Science shows, nor hills, nor vales, in vain  
By God are meant, but teem with treasure vast:  
Potent and wise in all that he has made,  
And in the varied distribution kind:  
To ev'ry clime its characteristic good.  
Exhaustless mineral stores to this fair isle,  
Kindly o'errul'd to work its *greatest bliss*.

THIS metal has been very long known, as is evident from the mention of it by Moses in the book of Numbers, and by Homer in his Iliad.

Like those we have already noticed, it is found in various parts of the world, in Asia, S. America, and Europe, particularly the latter. The counties of Cornwall and Devon in our own favoured isle have long been distinguished for their abounding in it. Every lover of his country has abundant cause for gratitude that its bowels should be so richly stored with mineral treasure, not merely as a matter of convenience, but as affording so powerful an inducement to commercial intercourse with other nations. Many are of opinion that our metallic riches, and our stores of this metal in particular, have been the occasion of many memorable visits, which, although many of them have been followed by hostile and lamentable consequences, have nevertheless contributed to the diffusion of knowledge and promotion of civilization; in short, that our possession of this metal indirectly led to the introduction of

Christianity itself amongst us. Happy merchandize, if for the metallic ore we received in return the richer and sublimer ore of divine truth from the exhaustless mines of the scriptures of truth! Learned references in support of such an opinion would be unavailing to many of our juvenile readers, but they can turn with facility to page 332 of this Magazine for last year, where the Rev. J. Ivimey glances at this subject in the sketch of his missionary sermon.

Few metals that are so common are so little understood. Tin utensils, as they are called, meet us in every direction; yet we occasionally discourse with individuals, with momentary surprise, who are not even aware that the principal substance of which such utensils are made is iron, the tin serving but as a covering to the stronger metal. What are called plates of tin are plates of iron coated with tin. The iron is first formed into thin plates; the plates are then thoroughly scoured with sand, and plunged for twenty-four hours in a mixture of water and sulphuric acid, or of water and bran; and they are afterwards dried, rubbed with grease to prevent rust, and immersed in melted tin, which not only completely covers the plate but penetrates the whole substance.

The principal characteristics of this metal are, that it is white, has little elasticity, and is the lightest of metals. It is not very ductile, but so malleable that it may be beaten thinner than paper; yet such is its tenacity, that a wire of 1-10th of an inch will

support a weight of 49 lbs. and a half. It is moreover distinguished by its smell when rubbed, and for its snapping noise when suddenly bent. The characteristic peculiarities of the metals, notwithstanding their general features of resemblance, are very interesting; since, while they show the wisdom of the Almighty, who cannot have distinguished them by needless properties, they also serve to teach us humility, seeing they possess so many qualities, of whose use we know nothing.

There are two kinds of tin;—block tin and grain tin, of which the latter is the more pure, but the former is the great article of commerce, and is so called from its being made into blocks of 320lbs. weight. It is taken to the Assayer's office, duly stamped with the arms of the Duke of Cornwall, and is then saleable: hence arises a fruitful source of revenue to that duchy.

But we proceed to notice its oxides. We have already had occasion to remark, that the rusting of metals, ordinarily viewed with indifference or regret, is a subject worthy of profound attention and grateful notice, inasmuch as it is among the infinitely wise arrangements of the Great Creator not yet half understood by man. Each metal has its distinct rusts or oxides: these oxides are formed in peculiar and prescribed circumstances, and, in proportion as they are understood, they are found to subserve important purposes. Only two oxides of this metal have been as yet discovered, the yellow and the white: the former is employed in polishing fine steel wares, and the superior kinds of glass; the latter is used in the manufacture of an enamel, to which al-

most any colour may be given by the assistance of other metallic oxides.

Another remarkable property of metals is, that with various compounds they form important salts. The most remarkable salts of tin are the muriate, the nitromuriate, and the sulphurate. Combinations of tin with chlorine and sulphur are also noticed by chemists. The union of 100 parts of tin with 55 of sulphur has been called mosaic gold, and is used to give a fine colour to bronze. "I suspect," says Mr. Parke, "that the change produced in tin by this process gave rise to the idea of the transmutation of metals. If the alchemists were acquainted with this compound substance, no wonder that they should indulge the hope of being able to form gold."

The uses of tin are very important and various. We have already glanced at its utility as a covering for sheets of iron in the manufacture of neat, portable, and convenient utensils for domestic purposes. It is of immense consequence to dyers. It is used to form their boilers, to give brightness to red and scarlet colours, and to precipitate the gross matter of other dyes. This metal is also used in the composition of various substances, as bell-metal, bronze, and brass for cannon. The ancients used it in their copper coins.

To how many other uses it is applicable is only known to Him who formed it and gave it its distinguishing properties. May this brief review of them assist the youthful reader in forming the invaluable habit of beholding and adoring the Creator in all his works.



## Obituary and Recent Deaths.

### MR. DAVID HUDSON.

ON Saturday the 24th day of March, 1821, died Mr. David Hudson, of Snow's-fields, one of the deacons of the Baptist church in Carter-lane, under the care of our much esteemed and revered brother Dr. Rippon.

Forty years ago he lived without God in the world, at which time it pleased Him who rules all human affairs, that he should pass by the meeting-house in Carter-lane at the time when the church was celebrating the praises of God in singing; on hearing which he entered, his attention was arrested, and some impressions were made upon his mind from what he saw and heard, that continued with him ever afterwards. The ministry of Dr. Rippon was made effectual to an entire change of views relative to the perfections and government of God, and especially the work of redemption by the Saviour of men: and this was not a mere change of sentiments, but a real transformation of the heart, which formed him a new character after the model of the New Testament,—a character which he ever afterwards continued to sustain with comfort to himself, and credit to his religious profession and friends. He soon afterwards was baptized, and made a public profession of the name of Jesus Christ, and was a peaceful and useful member all his days, affectionate to his pastor, constant in his place, and immovable in his religious sentiments; and at a time (nearly thirty years ago,) when an Antinomian blight passed over our churches, and withered some that were older than he, his leaf remained green, and he ceased not to yield fruit. Such a person could not but engage the attention of his pastor and brethren. About twenty years ago he was chosen to be a deacon, which office he filled with high reputation till he died. No man was at a greater distance from

ostentation. He strictly followed the direction of his Lord and Master, his left hand not knowing what his right hand did. His attention to the poor and the sick was greater than was known to his family and friends while he lived. There were several, who must not be named until the day of judgment, that were without doubt waiting, on his removal hence, to receive him into everlasting habitations, whose bowels he oft refreshed while they were here, and who in their turn have welcomed him into their society. His mind was generally calm and even; religion with him was a regular and daily concern; and in this placid and heavenly state of mind he passed his days, till he quietly sunk down with a general debility and decay of constitution. But in the midst of the wreck of animal nature, his mind, his immortal part, possessed elevated confidence in God his Saviour. He attained his threescore years and ten, and then affectionately took his leave of his family, leaving behind, to follow his steps, a pious and affectionate widow, two sons, and a daughter. "Let me die the death of the righteous, and let my last end be like his."

### MR. ROBERT HARRIS.

MR. Robert Harris was born in 1760, in Free-school-street, Horselydown, Southwark. His mother was niece to the Rev. Dr. Pemberton; but it fell to his lot in very early life to be taken under the guardian care of a pious grandfather, Mr. Robert Harris, who was many years a member and deacon of the church meeting in Back-street, under the care of the Rev. Mr. Pitts. This pious gentleman placed his two grandsons under the care of the Rev. Mr. Brown of Battersea, whence, after receiving a respectable education, he was apprenticed to Mr. Timothy Curtis in

Wapping, who attended at the Rev. Noah Hill's chapel in Old Gravel-lane. His first religious impressions were made under a sermon preached by the Rev. Mr. Medley of Liverpool; but he did not associate with any church till a few years afterward, when he became acquainted with a godly woman, who was a member of the church in Little Prescott-street, then under the care of the Rev. Mr. Booth. He joined that church; but some unpleasant circumstances in his family and business afterwards led to his separation. After this he attended the Mulberry Gardens Chapel chiefly, till, becoming acquainted with one or two Itinerant Preachers, he felt a concern for the promoting of the gospel in villages near the metropolis. He was one of the first persons who encouraged and accompanied those preachers to Ilford; and, under God, the Baptist Church in that village owes its origin principally to his pious exertions. In consequence of some changes in his domestic concerns, it became advisable for him to relinquish these itinerating labours; but he did this with serious regret, because of the importance of the work, and the pleasure he had often felt in attending to it.

He soon after became a member of the Baptist Church in Little Alie-street, under the care of the Rev. W. Shenston, which relation he sustained with honour to himself, and advantage to others, till he exchanged worlds.

He constantly attended the sabbath-morning prayer-meetings at Pell-street Chapel, and the prayer-meetings at the place to which he belonged, till prevented by distance or affliction. He was fond of encouraging young persons in the paths of piety and truth. For a long season he enjoyed a good share of bodily health, but it pleased God at last to visit him with a long and painful affliction. Towards the close of 1817, having recently removed into a very damp house in Wapping, near the London Docks, he caught a severe cold and fever; and he never afterwards recovered his strength. In the following summer he removed to the neighbourhood of Burr-street.

The following summer he spent some weeks at Gravesend, and the change of air proved advantageous; but a relapse soon took place. He felt a considerable degree of resignation to his Lord's will, and would often check his wife when disposed to murmur at the dispensations of Providence, by saying, "My dear, God was pleased to deprive us of spiritual comforts by our removing to Wapping; let us fear offending him, lest he withhold our temporal comforts also." Finding his strength decrease, and wishing to enjoy more of his religious privileges, he, in the autumn of 1820, removed back to Everard's-place, Church-lane. About Christmas his recovery appeared hopeless. From this time, however, God was evidently fitting him for eternity, and his maturing for glory became visible to those around him. He often said to his wife, "My dear, I am going to leave you; but I hope we shall meet, never more to part. Put your trust in the Lord: he will not forsake you."

He had an anxious concern for the welfare of his children, for each of whom he often prayed with great fervency that the Lord would be pleased to make them possessors of saving grace, and pillars in the house of God. The calamity of shipwreck unexpectedly brought his eldest son to see him; which afforded him an opportunity of giving him those admonitions and instructions which it is hoped the Lord will sanctify to his mind when he is on the mighty waters.

Some weeks before his death, he said one day to the writer, "Brother, do not be alarmed; I shall not be long here; I think I shall go off in the night, when you are all asleep." I expressed my expectation that his stay was short, though I hoped the contrary. He replied, "No, brother, I am going fast; I have done with this world: may the Lord fit me for a better!"

On the day before his death, it being very wet, he staid within doors, and settled all his accounts, and the accounts of THE FRIEND TO THE AGED SOCIETY, with the greatest exactness; and after supper even settled his private book, so that not one farthing



remained unsettled. Of the above Society, at the meeting-house in Alic-street, he was the FOUNDER, the indefatigable SECRETARY, and the sincere friend. On the ensuing day he was on the whole better than usual, read about Daniel, Job, and David, was much alone, ate a hearty supper, and retired to rest earlier than usual, telling Mrs. Harris he hoped the Lord would give them a good night. He awoke about half-past twelve, August 9, 1821, and got out of bed, when instantly the water overflowed his chest, and he fell. Mrs. Harris flew to his assistance, and desired him to speak; but he could only give an affectionate look, and while she called for assistance, his happy spirit fled to its eternal home. The Rev. Mr. Shenston improved the event, August 18, in a very impressive and affectionate manner, to a crowded audience, from Heb. xiii. 5; "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee."

#### HANNAH CAVE, AGED 17.

HANNAH CAVE was born at Leicester, January 30, 1804. There her infancy was spent, at Cradley her childhood, and at Birmingham her riper years, with her parents. It was their great concern to bring her up with their other children in the nurture and admonition of the Lord. She was engaging in her person and manners; of an irritable and sometimes violent temper; but in her general deportment open and cheerful, and ready to forgive. Grace so subdued her temper, that she was at last gentle, patient, and thankful.

In July, 1819, her health began to decline. She read with interest the scripture, good books, and experimental hymns, with the obituaries of pious youth: yet there was no decided evidence of her being born again. This led her father to pray in the family in her hearing earnestly; "Lord, make thyself known among us, as the Lord that healeth, and the Lord that saveth."

In August, 1820, symptoms of a *consumption* appeared, which added unspeakable solemnity and point to parental feelings. She frequently visited a young pious female friend and neighbour, who conversed with her respecting the salvation of the soul, and perceived her to be under strong conviction. This young friend recommended her case to Mrs. Birt, who kindly visited her. At first she found her very reserved, and answered only with tears; but afterwards she spoke more freely. These visits she acknowledged with affectionate gratitude. During her long affliction she said but little concerning the state of her mind till toward the last, but would often sit silent, look sorrowful, and sometimes was observed to weep. She liked to talk of the death of pious persons, but was backward to say any thing concerning herself till within a few weeks of her death. Her eldest sister, being one day with her alone, said to her, "Hannah, have you prayed?" At first she answered only with tears; but afterwards she said, "I would, but cannot pray, &c.—Satan frights me when I try.—This stony heart will ne'er relent, till Jesus makes it soft." It was answered, "God has promised a new heart to those who seek him; and has kindly invited us to pray: he has also promised to give his Holy Spirit to them that ask him." She wept much, and said, "I have been very wicked." It was replied, "Jesus Christ is able to save to the uttermost all that come to God by him."

In September the disease made rapid progress; and former means which administered comfort, either increased the malady, or gave no relief. She herself now began to lose all hope of recovery, and appeared to be hastening fast to an eternal world. Pardon of sin, through the blood of Christ, a new heart by the agency of the Holy Spirit, and a good hope of heaven, were the objects of her earnest desire and fervent prayer, attended however with many fears. One day, appearing very low and in tears, her mother inquired the cause. She replied with anguish, "I feel so loath to leave

this world: I cannot bear the thought of being shut up in a coffin." Her mother advised her to pray to the Lord for deliverance from this fear of death. The next day she asked her, if she was more comfortable. "O yes," answered she, "the Lord has heard prayer: I have no fear of death now. The Lord is a very present help in trouble."

The last three weeks of her life her Christian experience was evident, progressive, and happy. She said, "What a mercy it is that I have been afflicted, and this affliction most graciously sanctified! Before I was afflicted I went astray, but now I have kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes.—I would not change places with any one in the world.—I do not pray that my affliction may be removed, but that I may have strength to bear it without murmuring. Lord Jesus, thy will be done.—I am not afraid to die.—Jesus, I love thy charming name. Dying, I'll clasp thee in my arms, the antidote of death." On being asked if she should like to recover, she replied, "Not to live a life of sin, for all the world."

Saturday, October 21, her death appeared to be rapidly approaching. She said, "I think I shall go to-night. I have many times longed to spend the Sabbath with you since I have been afflicted; and if I should go to-night, you will long to spend it with me to-morrow. It cheers me to think of being with Jesus Christ.

"There shall I see his face,  
And never, never sin."

For further good the Lord spared her a few days longer. She spoke so feelingly to her youngest sister, that she came down in tears. One evening after family prayer in her chamber, she called to her younger brother, and said, "Benjamin, do you pray?" "Yes," he replied. She said, "As you work in a shop where they sing foolish songs, and have nothing but vain talk, you have more need to pray to be kept from falling into temptation."

On Friday morning, October 27,

(the day she died,) overpowered with pain and weakness, as her father entered the room, she said to him with tears, "You see I am not gone yet; O why cannot I die?" Sympathizing with her sufferings, he replied, "The *will* of God is our standard of duty and comfort; this is the happiness of the saints in heaven; and the more you are conformed to the will of God on earth, the more of heaven will you take into heaven." These words composed her mind.

Whilst struggling with the last enemy, looking at those about her, she said, "When shall I leave this house of clay? I once dreaded being shut up in a coffin, but how vain! Glory, glory, glory! Why stay thy chariot wheels? O come, blest Jesus, come, and take my spirit to its heavenly home. I cannot breathe much longer. What agony I feel!—Mother, it is hard work!—Father, pray for my release.—I did not think I should die so hard. Lord, support me."—Her mother said, "My dear child, the Lord seems to be preparing you for an easy death." Raising her dying hands, she exclaimed with great earnestness, "Lord Jesus, receive my spirit.

'Jesus, lover of my soul,  
Let me to thy bosom fly, &c."

Being at her own desire removed into another bed in the same room, her mother said, "You are now on the bed that dear \*Betsy died on." "Ah," replied she, with a sweet smile, "am I dying on the bed that poor Betsy died on?" To a friend who came to see her for the last time, she said, "I have nothing of my own to commend me to God: all my dependence is upon Jesus Christ." "O my breath!" she again gently exclaimed. Her father said, "What a mercy we have to die but once!

'Tho' painful at present,  
'Twill cease before long;  
And then, O how pleasant  
The conqueror's song!"

"I hope," said she, "I shall not live through this afternoon." "No,"

\* Her eldest sister, Elizabeth Cave. See her Obituary, *Baptist Mag.* 1814.



answered her father, "I think it very likely that before this sun goes down, you will see the Sun of righteousness in all his glory." She then said, with sweet composure, "Come, Lord Jesus, come quickly." To her father she said, "Stop a little longer, and you will see me go. I am dying now." About one in the afternoon, she looked affectionately on all around her, and silently took her last farewell of her sympathizing friends. Taking her right hand from her mother's lap, and folding it under her cheek on the pillow, she sweetly slept in Jesus, without a struggle or a groan. Surely, never did death appear in a more inviting form. The happy spirit seemed to say, "Farewell, dear body; I impress upon thy countenance the mark of placid

sweetness, such as I feel at leaving thee; farewell till the resurrection morn: then I shall possess thee pure and immortal, like the glorious body of my ascended Lord, never more to part."

By her industry, besides paying for her own clothes, she had saved four pounds. Her disposal of this money showed her love to Jesus Christ and his cause. She left £1 to the Sick Society belonging to Cannon-street congregation; to Newhall-street Meeting, where once she was one of the singers, £1; to the Bible Society, £1; and £1 to the Baptist Missionary Society. May the Lord Jesus condescend to accept parental praise for the riches of his grace! Amen.

## Review.

*Adult Baptism, and the Salvation of all who die in Infancy, maintained: in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M.A. By Isaiah Birt, 34pp. 1s.*

How desirable is it that christians of different denominations should be kindly affectioned one to another with brotherly love, in honour preferring one another;—that nothing should be either done or said through strife or vainglory, but that in lowliness of mind each should esteem the other better than themselves! And on the contrary, how indecorous is it, to say the least, when the servants of the God of peace envy one another; when they vaunt themselves, and are puffed up; when they seek their own, and are easily provoked! When shall these things cease? We are happy in announcing to our readers that the above-mentioned Sermon and this Reply are of a different description.

"The Task," says Mr. Birt, "of writing the following pages has been

undertaken with the more pleasure, as the writer is not in this instance required, as is too frequently the case, to repel severe censures and sarcasms. Mr. Burder appears in the field of controversy as the gentleman, the scholar, and the christian. It is his reasoning only which forms the subject of animadversion." Preface.

The ground which Mr. Burder has taken is thus stated.

"The very direct and manly way in which Mr. Burder has commenced hostilities is worthy of particular attention. He has not had recourse to an inexplicable external covenant relation; nor has he detained his readers by entering into the very frivolous distinction lately attempted between house and household; nor has the question relating to the rabbinical practice of bathing proselytes gained much more than a passing notice. He takes a determined stand on the 'covenant of grace—the covenant of redemption—the everlasting covenant—the covenant under which we live, embracing all that man can desire, and all that Jehovah can impart.' From this covenant he professes to derive all his claims and arguments: this he makes the foundation upon

which the whole of his system rests." Ibid.

Mr. Burder "by no means pleads for the right of all infants to that ordinance, but for the right of 'those infants only whose parents, or one of whose parents, we should be authorized to baptize, in case baptism had not before been administered.' The correct title to his Sermon would have been, 'The exclusive right of the infants of believers to baptism.'" P. 11.

The basis of Mr. Burder's argument is the connexion between parents and their infant offspring.

"Mr. Burder says, 'the point of primary importance in the present argument is, the connexion established under the former economy between parents and their infant offspring. By virtue of that connexion infants were circumcised, and if that connexion has never been by Divine appointment dissolved or diminished, then, by virtue of that connexion, infants should be baptized.' This connexion, thus stated to have been established under the former economy, by virtue of which Mr. Burder says 'infants were circumcised,' he represents as a connexion in the covenant of grace. He does not even intimate that the covenant of grace was in being, or that such a connexion subsisted between parents and their offspring, previously to the days of Abraham, but maintains that in his time, and with him, the Divine Being made the covenant of grace, containing a stipulation or establishment, which united children with their believing parents in all its interesting privileges, and that by virtue of this stipulation infants were formerly circumcised, and of course are now to be baptized." P. 12.

Mr. Burder endeavours to prove an analogy between circumcision and baptism.

"His argument is this:—'That the ordinance of circumcision, which belonged to the covenant with Abraham, was designed to exhibit the very same blessings which are denoted by the ordinance of baptism.' 'The argument,' he says, 'may be divested of all complexity. The covenant with Abraham is the same in substance with that under which we live. The same blessings of that covenant are denoted both by circumcision and by baptism. The covenant, then, being the same, and the ordinance being in import the same, the subjects entitled to its administration are also the same. But infants

were entitled to circumcision on the ground of their connexion with their parents; therefore, infants, on the ground of their connexion with their parents, are entitled to baptism.'" P. 18.

We have attentively examined Mr. Birt's answers to these arguments, and have endeavoured if possible to detect any false reasoning in them, and we are obliged to say, not only that we think them valid, but that we should wonder, if we were not aware of the force of education, how any Pædobaptist could read this Reply without becoming a Baptist. We shall now present our readers with a few extracts, in the form of Answers to Questions.

1. Is not a profession of faith requisite previously to baptism? Answer. Yes. The Baptists require this profession from the candidate; the Episcopalians, from the sponsor; and Mr. Burder and his friends, from the parent, or parents.

"Both [of the latter] parties, by rejecting *personal* religion, and acting on the supposition of that which is relative, are equally opposed to the Baptists. The majority of Pædobaptists in general believe in baptismal regeneration, while the minority as generally assert that the children of believers have a common interest with their parents in the covenant of grace. The blessing claimed on each side is of the utmost importance, yet neither party refers to evidence for its belief; but they both, like the advocates of transubstantiation, believe, notwithstanding the entire absence of evidence. It is not by its fruits we are made acquainted with the value or importance of infant baptism. With one class of its patrons it assumes regeneration without conversion, and with the other, holiness without piety. It is, on every ground hitherto taken for its support, a *cause* that in this world produces no *effect*—a *means* connected with no *end*—a *cloud* that affords no *rain*—a *tree* that yields no *fruit*." P. 6. Should it be objected that the apostle calls the children of a believing parent *holy*, notwithstanding the unbelief of the other parent;—we reply, that this holiness was not, like that for which Mr. Burder pleads, connected with the covenant of grace, but a lawfulness to be retained in opposition to being put away.



See Ezra x. 3;—a holiness, like that of meats, which, though forbidden under the law, are lawful to be eaten under the gospel, being sanctified, or made *holy*, by the word of God and prayer. See 1 Tim. i. 3—5

2. Do the Baptists withhold from their children any thing truly valuable?

“The Baptists yield to none of their fellow-Christians in appreciating the advantages attendant on children being born in a country where the true God is acknowledged, his testimonies made known, and his prescribed worship observed. No class of the community can estimate more highly than they do, the superior privileges of those children, whose parents, by their example and pious care, train them up in the nurture and admonition of the Lord. On these points there is no difference. It is to the claim of a special and exclusive interest for the descendants of believers in spiritual and eternal blessings that Mr. Burder gives his support, and to which the Baptists object. It is on this question that in these strictures we are at issue.” P. 7.

3. Was the covenant which God made with Abraham and his seed the covenant of grace?

“So far are the Holy Scriptures from representing Abraham as the federal head, in the covenant of grace, that he is scarcely, if at all, exhibited even as a type of the Messiah. In this point of view, Melchisedec and others are greatly pre-eminent to Abraham. On account of his eminent faith and obedience, Abraham is presented to us as the pattern of *believers*, and has the honour to be styled, ‘the father of all them that believe, and the friend of God.’ But in the ‘covenant of grace,’ the covenant of redemption, the everlasting covenant, the covenant under which we live,’ he has no pre-eminence over any other true believer in our Lord Jesus Christ. Abraham saw his day, and was glad, and obtained his interest in the covenant of grace, and a participation of its blessings solely by FAITH in him, who is head over all things to the church; and this honour have all the saints of every age, country, and description, under heaven. They are, without exception, ‘heirs of God, and joint heirs with Christ, whose righteousness is unto all, and upon all that *believe*, for there is no difference.—It is by believing in Christ ourselves,

not through a connexion with Abraham, or any other believer, that we are accepted of God, and obtain an interest in his covenant and grace.” P. 16.

The argument from the covenant made with Abraham, if it have any force at all, is in favour of the Baptists, and against Mr. Burder. “As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, THEN ARE YE ABRAHAM’S SEED, and heirs according to the promise.” Gal. iii. 27—29. According to this reasoning of the apostle, the seed of Abraham NOW are they *who have put on Christ, and who are the “children of God by faith.”* The example of circumcision also is against Mr. Burder. He and his friends defend the baptism of the infants of *believing parents only*: whereas circumcision was administered to all the male infants without distinction.

4. What was the design of circumcision? Answer. To keep distinct from the rest of the world that people from which the Messiah was to spring.

“Thus it appears that circumcision was solely an appendage to the national and temporary covenant which God made with Abraham—that pious parentage constituted neither the reason nor rule of its administration—and that it was merely a Jewish rite, appointed by God, like its fellows, for a particular purpose, and for a specific time. This time being filled up, and the Divine purpose accomplished by the appearance and work of the Son of God, it was laid aside, with the whole ritual of the Jews, as a garment worn out and of no further service.” P. 25.

5. Are our Pædobaptist brethren consistent with themselves?

“We and they unanimously caution men against all creature dependence, and testify to the Jew and also to the Greek, repentance towards God and faith towards our Lord Jesus Christ. The Baptists bear their common testimony at the font, but there our brethren drop it; and in direct opposition to the injunction of the gospel, they teach men to ‘say within themselves, We have Abraham to our father.’” P. 31.

6. But does not Mr. Burder assure his young friends, that notwithstanding their pious parentage and early dedication, unless they are born of the Spirit, and dedicate *themselves* to God, it is impossible for them to enter into his kingdom?

"This is precisely what the Baptists insist upon. So far as relates to moral agents there is a perfect agreement. Of course the difference between the Baptists and their opponents respects the state of infants, of dying infants, and of them only." P. 9.

7. Does not the withholding of baptism from infants look with a less benign aspect towards them than the practice of the Pædobaptists?

"The Baptists with grateful confidence esteem all children who die in infancy to be equally and certainly saved without any distinction." P. 9.

8. And do not the Pædobaptists do the same? Answer. Not, if they are consistent with themselves. For

"Pædobaptism, with a *partial*, gloomy, and awful aspect, makes a privileged order amongst dying babes—placing a comparatively small number in a state of regeneration, and a very few others in the covenant of grace, leaving the vast and incalculable majority destitute of those blessings, which are essentially necessary to their future and eternal felicity.\* Who that impartially considers this subject, can avoid being thankful that the Bible does not lead him to so awful a conclusion, and that he is not by Divine authority connected with a practice, the implications of which are so truly appalling? But although the sentiments of the Baptists on this subject, are so benevolent and unrestricted as to lead

them to conclude that all who die in infancy are without exception saved; and although they feel the most serious objections to Pædobaptism on account of the very exclusive and gloomy aspect it bears towards the great majority of those who die in infancy;—yet such is the power of prejudice and the influence of custom, that it is by no means uncommon for us to be represented as entertaining opinions, and observing a practice, most inimical to the state of infancy. But 'Wisdom is justified of her children.'" P. 10.

9. What was the ground taken by the ancients for administering baptism and the Lord's-supper to infants? Answer. The supposition that they were necessary to salvation.

"In this part of Christendom, the notion of the eucharist's being essential to the salvation of dying babes is exploded, and the practice of infant communion has consequently ceased. Let it only be conceded that dying babes without distinction are saved, and the practice of infant baptism would also very speedily and equally decline. The whole solicitude of Christians would then be directed to moral agents, and personal religion." P. 9.

We hope that this work will be extensively read, on account not only of the powerfulness of its reasoning, but also of the excellency of its spirit.



*Supreme Attachment to the House of God, exemplified in the Character of David. A Sermon occasioned by the Decease of Mr. Daniel Humphrey, a worthy Deacon of the Church in Eagle-street, Holborn, London; Preached on Lord's-day, Nov. 11, 1821. To which is appended an Address delivered at the Interment. By Joseph Ivimey. pp. 31.*

In this Funeral Sermon and Address, Mr. Ivimey has piously and affectionately discharged a mournful duty; and, in calling the attention of survivors to those excellencies of character and conduct by which the deceased was honourably distinguished, he has neither omitted to refer to their evangelical origin, nor

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\* "The High-church Clergy, who so freely and severely censure the doctrines of Calvin on account of their predestinarian principles, would do well to consider, that their practice of infant baptism, and their notion of baptismal regeneration, imply a reprobation of myriads of children who die in infancy, which far surpasses in horror any doctrine which even they themselves can impute to Calvinism. These Divines should first take the beam out of their own eyes (eye), before they attempt to remove the mote out of their brother's eye."



to assert the influence which such an example should produce in the members of our churches; especially those among them who sustain office.

We are glad that an occasion so favourable for exciting attention to a course of action intimately connected with the welfare of the christian church, was not suffered to escape; and we hope the following extracts from this serious and useful discourse will induce our readers attentively to peruse the whole.

"I doubt not but many of you have already drawn the parallel between David's sentiments and conduct as a worshipper of God, and those of our late respected and lamented brother Mr. Daniel Humphrey"—"You know that he was always here when the doors were opened for worship, and that, if he was absent on any occasion, we always concluded, either that illness or some unusual event had kept him away. No one ever suspected him of indifference respecting the worship of God, or of undervaluing the ministry of the word; or of being carried away by the love of the world from the house of prayer. I never knew any man who more exactly combined the qualities the apostle enjoins upon all Christians;—'Not slothful in business, fervent in spirit, serving the Lord.' Rom. xii. Neither did any one suspect him of being formal, much less hypocritical in his motives. No; he was of the 'true circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh'—"In his constant and early attendance at the house of God I have never known his equal. During more than seventeen years that I have been acquainted with him, unless when he was for a Lord's day with his relations, at New Mill, near Tring, or from some very extraordinary occasion, he was always in time."—"And yet, as you know, he conducted an extensive business, which required great and personal attention. He might often have excused himself on account of the fatigues of business; or, had he been inclined to self-indulgence, he could have well afforded it; but the hand of his watch was not more faithful in pointing at the hour of prayer, than he was ready to drop business to go up to the house of the Lord, in order to enjoy the pleasures of public worship; he

was generally the first person in the vestry to see every thing was got in order, and the last to leave it, having ascertained that every thing had been regulated. The sparrow, nor the swallow, were not more constant in seeking their nests in the walls of the temple, nor more comfortable when resting in them, than was our late worthy brother, during the period of more than thirty years, in his attendance upon the worship of God in this house of prayer." Pp. 14, 15, 16.

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*The Administration of Baptism by the English Baptists, &c. By Robert Robinson, M.A. Tract, 8 Pages. Price 2s. 8d. per Hundred.*

THIS is an Extract from "Robinson's History of Baptism." It is an Account of a public Baptism at Cambridge in 1765, when Dr. Andrew Gifford preached, and the Rev. Joseph Gwinnepe baptized 48 people in a river. It is the most elegant, picturesque, and yet argumentative historical defence of our principles and practices that has been written. We are glad to see it printed as a Tract. Two interesting Anecdotes of Dr. Andrew Gifford, whilst sub-librarian at the British Museum, are appended.

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## LITERARY INTELLIGENCE.

*Prospectus of the Third Volume of the History of the English Baptists, by the Rev. Joseph Ivimey. To be printed uniformly with the two former Volumes, and to contain 600 Pages. Extra boards, 12s. to Subscribers.*

THE history of the Baptist Churches from the glorious Revolution in 1688 till the end of the reign of George II. in 1760, is but very little known; and yet the events which took place during that period are daily passing in their results before us. These were the Act of Toleration; the change of dynasty from the house of Stuart to that of Brunswick; the passing of the *Schism Bill*, and other obnoxious measures in the reign of Anne, and their repeal in

that of George I.;—the Regium Donum for necessitous dissenting ministers;—the establishment of the society for defending the civil rights of Dissenters;—the decision of the Peers that Dissenters were not liable to serve the offices of Sheriff, &c. in the City of London; and the conduct of the Dissenters in the years 1715 and 1745;—the alteration of religious sentiment in many of the Baptist Ministers on the doctrine of justification, &c. and the free invitations of the gospel to their unconverted hearers; the progress of academical instruction; the establishment of the Baptist funds; the rapid decline of the Baptist churches towards the close of that period, &c.

Mr. Ivimey intends to supply the want of this information, for which he has abundant materials; and should health and strength be mercifully granted him, he will carry forward the History to the close of the late auspicious reign of our lamented monarch George III.

Plan of the *third* Volume. 1. History of the four reigns of William III. Anne, George I. and George II. including the Public Addresses to the throne on various occasions by the Protestant Dissenters, and the MEMORIAL presented by the whole body to Queen ANNE after the SCHISM Bill had passed both Houses of Parliament, and they had been prevented from being heard by counsel in the House of Lords.

2. History of the London Churches, including biographical Sketches of the Ministers, and other distinguished characters.

3. History of the Western Association, including Extracts from its circular Letters, with but few exceptions, from 1652 to 1730.

4. Sketches of the Eastern Churches.

5. Ditto Western Churches.

6. Ditto Northern Churches. •

The Rev. R. Hall of Leicester has expressed his approbation of the former volumes, in his "Reply to Mr. Kinghorn," printed in 1818, in a note, P. 220.

"See the History of the Baptists by Mr. Ivimey, in which this subject (the opinion of the Waldensian churches respecting the baptism of infants) is discussed with much care and impartiality. To those who wish for information respecting many curious and important circumstances connected with the progress of the Baptist opinions, I would earnestly recommend the perusal of that valuable work; for which the public at large, and our

own denomination in particular, are much indebted to the pious and laborious author."

Subscribers' names will be received by the Author, 20, Harpur Street; B. J. Holdsworth, St. Paul's Church Yard, London; I. T. Hinton, Oxford; and all other Booksellers.

As the two former volumes cannot now be easily obtained, if a sufficient number of Subscribers wish to possess them to justify the reprinting them; they will be immediately put to press, and be sold at the same price as the third volume.

**PRIZE ESSAYS.** The Conductors of the CHRISTIAN RECORDER will present to the Author of the most approved Essay on any of the following subjects, a neatly bound copy of Dr. Dwight's System of Theology, in 2 Volumes 4to. or 5 Volumes 8vo.

1. On Sanctification. Founded on the answer to the question in the Assembly's Shorter Catechism, with the Scripture Proofs annexed, What is Sanctification?

2. On Christian Hope, and its influence on the temper and conduct of its possessors.

3. On Christian Charity, and its influence on the comfort and happiness of its possessors, and of these with whom they are connected either by natural, civil, or religious bonds.

The Candidates for the above Prize must be Students of four years standing in some one or other of the Evangelical, Baptist, or Independent Academies of England or Wales. No Essay, however well written it may be, whose author does not afford evidence of his being a Student for the time specified, will be accepted. Students however of longer, or shorter standing, may write on any of the other subjects specified in the list, which, after deducting those submitted to Students in Britain and Ireland, amount to no less than *thirty-eight*.

Candidates are to deliver their Essays, *free of expense*, to some one or other of the following Booksellers, publishers of the Christian Recorder, addressed to the Editor, on or before the first Monday of June 1822;—B. J. Holdsworth, 18, St. Paul's Church-Yard, London; James Finlay, Mosely-Street, Newcastle; Oliver and Boyd, or W. Oliphant, Edinburgh; or Jackson and Orr, Glasgow.



# Intelligence, &c.

THE Friends and Supporters of the BAPTIST ACADEMICAL INSTITUTION AT STEPNEY have long been desirous of having, connected with it, a place of public worship; both on account of the advantages it would afford to the surrounding neighbourhood, and the opportunities that would be thereby given to the Students for the public exercise of their gifts. The desired object has, through the good hand of God upon us, been at length accomplished. A substantial out-building has been fitted up, in a neat and convenient manner, capable of accommodating two hundred worshippers, and at an expense of about two hundred pounds; which was opened for divine worship on Wednesday, the 17th of October. On this occasion, Messrs. Upton and Hoby engaged in prayer; the Rev. Joseph Ivimey delivered an Address; and Dr. Newman concluded. On the following Lord's-day evening, the Rev. T. Griffin preached at half-past six o'clock; which service, together with one on a Sabbath morning at half-past ten, and a lecture on Tuesday evening at half-past six, it is intended to continue, the pastors of our churches in London and its vicinity having kindly expressed their willingness to assist in supplying the pulpit.

The Annual General Meeting of the Stepney Institution will take place on Tuesday evening the 15th Inst. at the King's-Head Tavern in the Poultry, at six o'clock, when the business of the Society will be transacted.

## CORNWALL ASSOCIATION.

Oct. 9, 1821, the half-yearly meeting of ministers and churches was held at Redruth. Messrs. Clarke and Green preached: the former on the duties of church members, from John xv. 17; and the latter on steadfastness in the faith, from Jude 3. Messrs. Morcom of Whitehall, Burgess (Methodist minister), Read, and Heath, engaged in the devotional exercises of the day.—On the preceding evening Mr. Rogers prayed, and Mr. Lane preached on the object of christian hope, from Titus i. 2. Next meeting to be at Falmouth, Tuesday in Easter week. Mr. Dore to preach.

## SHIP PRAYER MEETINGS

ARE held at 7 o'clock on Monday and Thursday evenings on the North side of the Thames, between London-bridge and the Tower. For Particulars apply to No. 25, Pitfield-Street, Hoxton, or No. 19, Finch-Lane, Cornhill.

## HANTS AND WILTS AUXILIARY

### BAPTIST MISSIONARY SOCIETY.

Sept. 12, Annual meeting at Whitchurch. Mr. Draper preached from Rom. viii. 35; Mr. Hinton of Reading from Psalm xcv. 7, 8; Mr. Clare from John iii. 16; and Mr. Saffery, the preceding evening from John xvii. 4, 5. There was an early meeting for prayer. Messrs. Saffery, Franks, Yarnold, Coles, Mursell, Russell, Welsh, and Townsend, conducted the devotional services. This Assistant Society has been established more than *twenty-eight* years, and has contributed to the funds of the Mission this year £686. 19s. 3d.

While the Committee congratulate the churches on their increased exertions, they indulge the hope that these will be redoubled, being persuaded that large as is the sum collected in the current year, much more may be obtained by *united and persevering* efforts. The next Association is to be at Ebenezer chapel, Portsea, April 10, 1822; Messrs. Russell, Saffery, and Draper, to preach: the former on the Tuesday evening.

## ORDINATIONS, &c.

May 23, 1821, the Rev. W. House was, at the Meeting-house in Eagle-street, ordained pastor of the Baptist church in SHIP PLACE, Temple-bar. Mr. Pritchard delivered the introductory discourse; a deacon gave a history of the church; Mr. House delivered a confession of faith; Mr. Elvey offered the ordination-prayer; Mr. Upton gave the charge; and Mr. Ivimey addressed the church.

THE Baptists in CHATHAM having for many years suffered by the smallness of their place of worship, a new chapel, that will contain 1000 persons, has been erected for the comparatively small sum of £1400, and was opened for the worship of God on Thursday, July 12. Mr. Jenkin Thomas of Oxford delivered two Sermons; one in the morning from Phil. ii. 15, 16; and a second in the afternoon from Psalm xxvi. 8. F. A. Cox, A.M. of Hackney preached in the evening from Isa. lx. 7.

The devotional exercises were performed by a pleasing union of Independents, Methodists, and Baptists; viz. Messrs. Slatterie of Chatham, Palmer of Westbury, Lancaster of Chatham, Groser of Maidstone, Hathaway of Sheerness, Puntis of Battle, and Acworth of Leeds.

The day was peculiarly fine; the attendance numerous; and we believe all the services blessed by the gracious influences of the Holy Spirit, and the presence and approbation of Him who is head over all things to the church.

Since the opening, nineteen persons have been baptized, and the congregation has much increased. The members have subscribed among themselves £800, and they look with confidence to the religious public, to aid them in the liquidation of the remaining debt.

Aug. 22, at LANCARVAN, Glamorganshire, the Rev. Thomas Jones (late student at Abergavenny, supported by T. Edwards, Esq.) was ordained to be an Itinerant in the Vale of Glamorgan, under the superintendence of "The Baptist Glamorgan Itinerant Society." The preceding evening the Rev. E. Jones (Felin-efanddu) read and prayed, and G. Jones (student at Abergavenny) and T. Davies (Argoed) preached from Mark ii. 10, and Acts ix. 31. At 9 the next morning, having assembled to organize a church, the Rev. G. Davies (Caerfilly) commenced with reading and prayer, and W. Jones (Cardiff) and T. Morris (Newport) stated the nature of a gospel church. At 11, the Rev. George Griffiths (Pont-ypridd) began with reading and prayer, and G. Davies received Mr. Jones's confession of faith. The Rev. J. Hier (Castletown) offered the ordination prayer, which was accompanied with imposition of hands; W. Jones gave an affectionate and impressive charge from 2 Tim. iv. 5; and T. Morris preached to the congregation from Mark x. 26, 27. At 2, the service commenced with reading and prayer by the

Rev. J. Roberts (Cowbridge) and the Rev. J. Jones (Monmouth), and J. Hier preached from Isa. lv. 1. and Col. iii. 4. the former in English. At 6, the Rev. R. Thomas (Merthyr) read and prayed, and R. Pritchard (Cardiff) and George Griffiths preached from Rev. ii. 10. and Gal. iii. 20. The services were very interesting; and there are many encouraging prospects there, and in other places where our Itinerant preaches. The congregations in general are numerous and attentive, and some are heard to say, "We will go with you." May the Lord be with our young Brother, and bless him with prosperity.

Oct. 2, the Rev. D. Nunnick was set apart to the pastoral office over the Baptist church at BLOXHAM, Oxon. The Rev. W. Bottomley of Middleton read and prayed; W. Clark of Weston explained the object of the meeting, and asked the questions; S. Taylor of Shipston offered up the ordination prayer; W. Gray of Chipping Norton delivered the charge from 2 Tim. iv. 5; and L. Butterworth of Evesham addressed the Church from Psalm cxxii. 7. and closed in prayer. In the evening the Rev. T. Beetham of Hook-Norton prayed, and T. Wright of Blockley preached from Ezekiel xxxvii. 2-4. The Rev. D. Nunnick has been under the care of Mr. Gray of Chipping Norton for two years, supported by the Stepney Institution; and it is mentioned with much pleasure that he has been chosen pastor with perfect unanimity, and that his labours are highly acceptable and useful. Large congregations attended, and nearly twenty ministers were present to witness the solemn and interesting transactions of the day.

Oct. 3, a new English Baptist chapel was opened at CARDIFF, 46 feet by 35. Collected £450. Remaining debt, £300. The church consists of between 50 and 60 members. For the opening of the new Welsh Baptist chapel March 28, see Oct. Mag. 1821, p 449.

October 3, the Rev. Thomas Toller was ordained pastor of the Independent church at KETTERING, instead of his late father. Mr. Hall of Kettering read and prayed; Mr. Edwards of Northampton delivered the introductory discourse and asked the questions; Mr. Horsey of Northampton offered the ordination-prayer; Mr. Bull of Newport gave the charge; Mr. Scott of Rowell addressed the people; and Mr.



Chater of Kibworth concluded with prayer. In the evening Mr. Hillyard of Bedford preached.

Oct. 23, a new Baptist chapel was opened for public worship, at DANE HILL, Sussex, 11 miles north of Battle. In the morning the Rev. Mr. Chapman read and prayed; the Rev. Mr. Keeble of London preached from 1 Cor. xvi. 13, 14; and the Rev. Mr. Mothum (Countess of Huntingdon's connection at East Grinstead) concluded in prayer. In the afternoon, the Rev. Mr. Tidd of Wadhurst read and prayed; and the Rev. Mr. Shirley of Seven Oaks preached from Psalm cxxxii. 15, and concluded in prayer. In the evening, the Rev. Mr. Keeble prayed, and preached from Jer. xxvi. 4; and the Rev. Mr. Roberts, pastor of the church at Dane Hill, concluded in prayer. The services of the day were truly delightful, and I believe will not soon be forgotten. The congregation having greatly increased, and the old room for worship having become too small, with the help of friends a house and garden have been purchased, and a chapel built on the ground. The whole expense (through the kindness of friends) is only £310, £70 of which have been subscribed amongst ourselves, and £22 collected at the opening, leaving a debt of £220, for which an appeal must be made to the friends of religion, and it is hoped, considering the situation of the place, it will not be in vain.

Oct. 24, the Rev. F. A. Waldron was ordained over the Baptist church at BISHOP'S STORTFORD, Herts. Mr. Brawn of Loughton stated in a very judicious manner the nature and constitution of a Christian church, asked the usual questions, and received the confession of faith. Mr. Bain of Potter-street prayed the ordination prayer. Mr. Ragsdell addressed the pastor from 1 Peter v. 2—4. Mr. W. Shenston of London addressed the church from 2 Thess. iii. 1. The other devotional services were conducted by the Rev. Messrs. Pettit of Old Sandford, Wilkinson of Walden, and Finch of Harlow. Mr. Shenston preached the preceding evening, and Mr. Ragsdell the same evening. The church at Bishop's Stortford, recently formed, deserves the assistance of the religious public. There is a pleasing prospect of success and prosperity, and the pastor, sanctioned by the neighbouring Baptist ministers, will shortly apply to the denomination for their kind contributions.

Nov. 27, the Rev. Mr. Dovey was ordained over the Baptist church in SHORT'S GARDENS, London, the meeting-house in Oxford-street being lent for the occasion. Mr. Herbert commenced with reading and prayer; Mr. Upton, Sen. asked the usual questions; Mr. Paice prayed the ordination prayer; Mr. Pritchard addressed the minister from John xiii. 15, "*For I have given you an example;*" Mr. Belcher addressed the church from Rom. xv. 30—33; and Mr. House concluded the service.

Nov. 28, a Baptist church was formed at NEWPORT, Isle of Wight. Mr. Tilly of Portsea preached from Col. i. 19, after which, 11 persons were united in church-fellowship, and addressed on the subject of their solemn engagements by Mr. Saffery of Salisbury. The next morning, Mr. Clay of Portsea preached at 7 o'clock; and at 11 a meeting was held for the ordination of Mr. Franks, as pastor of this infant society. Mr. Tilly read suitable scriptures, and prayed. Mr. Mileham of Portsea delivered an appropriate discourse on the reasons for dissent, proposed the usual questions, and received Mr. Franks's confession of faith. Mr. Saffery prayed the ordination prayer, with the laying on of hands; and delivered the charge from Mark xi. 22, "*Have faith in God.*"—In the evening Mr. Mileham read and prayed. Mr. Draper of Southampton preached to the church and congregation, from Phil. i. 27; and Mr. Wheeler, minister of the Methodist chapel in which the ordination services were conducted, concluded the pleasing solemnities of the day. Mr. Franks has preached more than six years in Newport. Under his ministry the church and congregation, which were previously very low, have increased. He received several unanimous invitations to become their pastor; but "there were circumstances which prevented his acceding to their request. He has therefore, though reluctantly, withdrawn to preside over a new interest. His brethren in the ministry consider him, and the few people with whom he is united, justified in the separation, which they hope will turn out to the *furtherance of the gospel.*"

THE Rev. James Hargreaves, of Ogden in Lancashire, has accepted the unanimous invitation of the church at Little Wild-street, to become their pastor. He is expected in London about the latter end of January.

## Foreign Intelligence.

*Moravians.*—They have above 12,000 Negro Converts in Antigua; above 400 have joined their church there within 12 months. Above 200 Hottentots reside at their new Settlement on the Witte Revier, which is very prosperous. The Greenland New Testament is about to be printed: the congregations there are very flourishing. The Brethren's congregations contain above 31,000 persons, formerly idolators. The annual expenditure, though rigidly economical, is nearly £9,000: certain income not above £1,300. Total deficiency in 1819 and 1820, £4,600. New stations, from favourable appearances, are indispensable. The patronage of the public is earnestly solicited. Subscriptions are received by J. G. Lockett, Esq. 1, Upper Conway Street, Fitzroy Square, the Rev. Messrs. W. Gurney, Hawtrey, D. Wilson, R. Hill, Ivimey, &c.

*Bible Societies.*—A great number of Testaments have been distributed among the Pilgrims to a celebrated place in GERMANY. "I cannot find words," says the writer, "to describe the gratitude and exultation with which most of them received the word of God—how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers.

A few days afterwards, a woman came and requested me to give her such a book as the pilgrims had obtained. I asked her how she came to hear of it. "Ah!" replied she, "I saw them resting in the shade, by the road-side, reading their books. This strange sight astonished me: I sat down also; and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On inquiring who had directed her to my house, she told me that she had walked up and down the town for an hour till she found it. In order to put her desire still more to the test, I said, "You have very probably heard that these people obtained their books gratis, and therefore expect—" "No, my good Sir," she interrupted, putting her hand into her pocket, "poor as I am, I shall willingly pay for it: what is the price?" I then gave her a copy; for the price of the binding; and she left me with the joy of one who has found a treasure."

In RUSSIA depôts of Bibles have been established in the extensive ca-

verns, containing the relics of Saints; near the Grand Monastery on the right bank of the Borysthenes, to which pilgrims resort from all parts of the empire, to the number of 50,000 yearly, some of whom come even from Kamtschatka, and other remote parts of Siberia. The Borysthenes, now called the Dnieper, runs into the Black Sea near Oczakow, and is navigable 800 miles.

*Karaim or Caraites Jews.*—"Having learnt that there was a settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them.

In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews. Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerilesophistries of the Rabbies; but are more open to conviction, and better able to judge of the truth of what is proposed for their belief.

We had entertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, we found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy; and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications.

That the Messiah is already come, they are not convinced; but their minds seem to be interested, in no ordinary degree, by the subject; and were proper measures adopted for directing their attention to the true meaning of their own Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to the knowledge of Jesus Christ, and Him crucified.

It deserves to be recorded, to the honour of the Karaim of Lutsk, that, for the space of 200 years, no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, and in the Synagogue for the purpose of explaining the Hebrew Text of the Law."



*Comparative View of Translations and Missionaries.*—Relative to the LIVING MESSENGER of the gospel and the WRITTEN WORD, things at present are precisely the reverse of what they were in the days of the Apostles. While the extension of knowledge is such almost throughout the whole world, or at least through that part of it which is under European influence, that, compared with the state of things in the days of the Apostles, the ABILITY TO READ is increased more than a hundred-fold, the expense of furnishing a hundred copies of the sacred Scriptures, at the present day, must be far less than that of preparing ONE in the Apostolic days. Then, after the Canon of Scripture was completed, when each manuscript copy (for such alone existed) was the labour of years, what must have been the expense of preparing, for any country, one hundred copies of the New Testament alone! Surely, to furnish even ten thousand copies, at the present time, occupies less time, and involves a less portion of labour, than preparing only one hundred in manuscript, although each copy is read with such superior ease.

This seems to point out the path of duty relative to evangelizing every nation which possesses a written language: God is pleased to suit His gifts to the various periods of His Church: the present age He has not favoured with the gift of working miracles, nor with that of tongues; but the sacred Scriptures may be made to speak in every tongue; and so multiplied as to find their way to every town and village, and almost to every house: they may even exercise a kind of *UBIQUITY*, and speak in ten thousand places at the same moment.

This peculiar feature, in the present age, will strike the mind still more strongly, when we also consider the vast disparity between the expense of sending forth LIVING MESSENGERS of the gospel at the present day, and that of their going forth in Apostolic times. Then, as long as the gift of tongues was continued, a man often went forth with little or no previous preparation; a heart filled with the knowledge and the love of the gospel, enabled multitudes to go forth at their own charges, into countries and climates little different from their own; recommended to the grace of God, indeed, by the believing brethren with whom they were connected, and followed by their ardent prayers, but, from the age, and the nature of the work in those days, expecting no pecuniary supplies from

their brethren to follow them. This, in the present day, is almost wholly impracticable: a certain degree of preparation is generally necessary; and, from the distance of India, both from Europe and America, before Missionaries can reach the scene of operation, the expense of a long voyage is unavoidable: when they have arrived there, the unfriendly nature of the climate renders it impossible for the foreign Missionary to travel from place to place without an accumulated degree of expense: when we add to this, the disadvantage of speaking a strange tongue acquired when the organs of speech have ceased to be flexible, and the enfeebling effect of a burning clime on every exertion made to convey the Word of Life to others; it will appear, that, even when life is spared, and the expense of preparation and the voyage is not rendered abortive by death, still the difficulty and expense of furnishing a living preacher must be nearly TEN TIMES greater than that which lay on the churches in Apostolic times.

Contrast this with the superior facility of imparting copies of the WRITTEN WORD at the present period; and, while the necessity for Living Instructors is fully acknowledged, it will still strike the mind, that, since the difficulty and expense with which the one is furnished in the present age, compared with the other, is AS A THOUSAND TO ONE, the widest extent of operation should be given to the Written Word in aiding the exertions of Living Instructors. If the Great Head of the Church, suiting His gifts to the present state of mankind in their increasing attention to letters, has rendered the diffusion of the Written Word so easy and inexpensive, compared with that of sending forth and supporting the Living Messengers of the gospel, wisdom itself dictates that the Messengers should be employed chiefly with the view of giving efficiency to the Word; and that they should be occupied principally in the work of circulating the Written Word through the various countries now without the gospel, till the whole earth, being filled with the Word of God, this disposition of them be no longer necessary: and we may reasonably expect, that, while they are thus employed, God will, by their means, raise up numerous Native Preachers, in various countries, to whom the scriptures will be absolutely necessary; and who, with them in their hands, will be able to assist in the work in a most extensive degree, as was the case even in Apostolic times.

## Poetry.

## LINES

## ON THE REV. CHRISTMAS EVANS,

From "THE NOSEGAY; a Poem."

*See a fine Engraving of him in the Magazine for the present Month.]*

IN Anglesey a CHRISTMAS EVANS woke,  
And here the chains which bound his soul were broke.

Forgive, great man, if I presume to trace  
Thy former life,—to magnify HIS grace,  
Who found thee fighting in Apollyon's field,  
While Satan bid thy pride disdain to yield.  
He saw thee madly breaking all his laws;  
His mercy flew t'engage thee in his cause;  
He saw thee half-depriv'd of earthly sight,\*  
And fill'd thy soul with beams of heav'nly light.  
How vast the change! Now clad in arms divine,  
While grace and love his ardent zeal refine,  
Though earth and hell his arduous way oppose,  
Undaunted still the faithful champion goes;  
With sin eternal war he dares proclaim,  
And hopes to conquer in his Captain's name:  
Yet in the garden of the Church he's seen,  
A tow'ring HOLLYHOCK, gentle and serene.  
Long may he live to run the Christian race,  
A shining trophy of victorious grace.

\* He lost one eye while fighting, being a noted boxer before his conversion.

## THE RETROSPECT.

Oh it is wise at times to stand,  
And view the backward scene of life,  
To gaze o'er-all the trodden land,  
And mark each pyramid of strife;  
Since he who brought us hitherto,  
Will guide us all our journey through.

What though fresh changes may await,  
And mark our pilgrimage below?  
Past recollections should abate,  
And guard us from surprising woe;  
Since he who brought us hitherto,  
Will guide us all our journey through.

Then let our souls fresh courage take,  
And press toward the heavenly prize,  
Implore new strength, for Jesus' sake,  
And urge our passage to the skies;  
Since he who brought us hitherto,  
Will guide us all our journey through.

Jan. 1, 1822.

E. DERMER.

## THE

## BARREN FIG-TREE.

O how long have we been planted  
In Thy garden here below!  
No good thing our souls have wanted  
For to make us thrive and grow;  
Yet how barren, and how lifeless,  
And thy patience, Lord, how great!

Many years has God come seeking  
Fruit, but disappointment found!  
For we've yielded none worth speaking:  
O what cumberers of thy ground!  
Wither'd leaves, and drooping branches,  
Bring but little fruit to God.

Why delays that awful sentence,  
"Smite the cumberer to the ground?"  
Esau vainly sought repentance,  
For alas! he never found.  
Ask, my soul, th' important question,  
Why's not Esau's case my own?

'Tis my interceding Saviour  
Shows what he for me did bear;  
Suffers still my strange behaviour,  
And in mercy still doth spare.  
But how weak, how faint, how glimm'ring,  
Are my gratitude and love!

Let me feel a nearer union  
To the true and living vine;  
Bless me with the sweet communion  
Of the fellowship divine.  
When I've staid my time appointed,  
'Move me to a richer soil.

SYDNAS.

Jan. 1, 1822.

## Calendar.

JAN. 1, Jupiter 1° 40" from Saturn.

1. Moon passes Jupiter and Saturn.

7. Full Moon III. 46 aft.

11. Moon passes Mars.

21. Moon passes Herschel.

JAN. 23. New Moon V. 25 morn.

23. Moon passes Mercury.

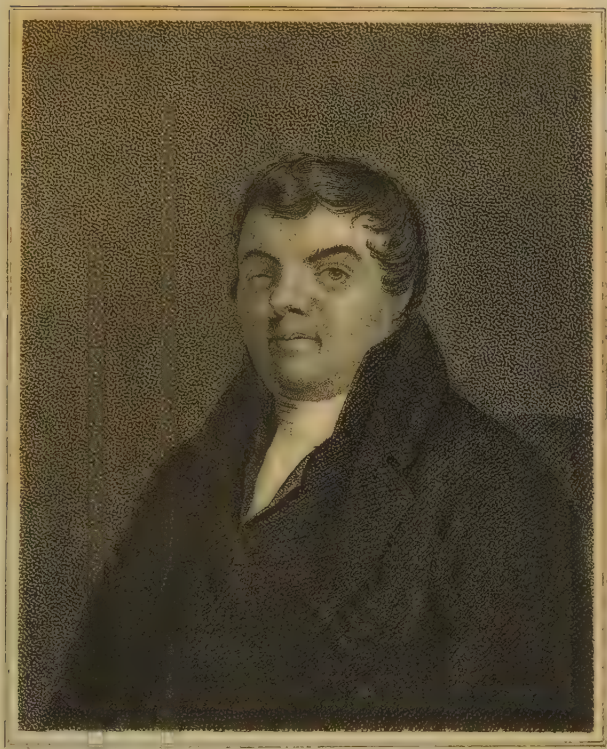
26. Moon passes Venus.

27. Moon passes Jupiter and Saturn.

28. Moon passes Saturn.

29. Moon passes Jupiter.





*Branwhite Eng'*

*Freeman Sep'*

REV<sup>D</sup> CHRISTMAS EVANS,

*(Angl. Socy. North Wales.)*

*Presented to the Society of the Friends of the Museum of the Bristol Academy.*  
 PUBLISHED BY J. H. HOLDSWORTH, 1821.



# Irish Chronicle.

THE friends of the Irish Society having felt much gratified by the accounts which have been published of the Conversion of a MAYNOOTH Scholar, intended for the priesthood, the following Letter, written by him, containing the first journal he has transmitted to the Society, as a "Reader of the Scriptures, and Inspector of the Schools," will be read with much interest.

*Journal of Mr. Philip Caffrey.*

November 19, 1821.

IN taking up my pen to give a detail of the various occurrences, which necessarily presented themselves, during the course of my travels through the walk, in which I was lately constituted Inspector, I cannot but feel a diffidence in writing the present journal, it being the first of the kind that it has come to my province to attempt; but the consciousness of my own weakness is immersed in the shadow of this encouragement, "who has chosen the weak things of this world to confound the things that are mighty," and who has commanded us "to open our mouths wide and he will fill them," And the following consideration affords the greatest stimulus to my exertions, that I am called upon to record the great and glorious works of God, both for the honour and glory of him who performs them, and for the comfort and edification of his elect and faithful servants: for what other consideration can administer such a consoling balm to the true believers in Christ, who confide in no other means but his most precious blood, to cleanse and purify them from every stain of sin, and conduct them to the incorruptible mansions of eternal repose, as the contemplation of his unbounded love to miserable sinners, in brightening the long clouded atmosphere of christian knowledge, and extricating numbers of the poor benighted sons of Adam from the strong delusion, the mental depravity and degradation, in which they have been enveloped, and leading them to the knowledge of him, who is "the way, the truth, and the life," whose "name is the only one under heaven given to men whereby they may be saved?" How consoling to reflect, that the domination under which the world for a long time silently groaned, and to which it yielded implicit obedience, is drawing near its close, and Christ's kingdom on the eve of its establish-

ment! How exhilarating to reflect, that the times in which the race of man has grovelled in the dark and devious paths of error and infidelity, are shortened for the elect's sake! Numbers of the present day are joyfully obeying the voice of the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

I shall now proceed to the minutiae of my journal; and first, I shall give as minute and circumstantial an account as possible of my encounter with one of the literati of this country, a distinguished classical teacher, who summoned to his assistance all the powers of reason, and artifice of sophistry, and whose arguments came dancing upon me in all the mazes of metaphorical confusion whilst I armed myself in defence with the buckler of truth, and shielded myself from all his subtleties under the unerring banner of the holy scriptures.

Nov. 9, I entered Killalla, where I met with the above-mentioned gentleman, Pat. G——, who, after discovering the business I was upon, assailed me with the utmost virulence, resolutely determined, as it appeared, to support his cause with such pertinacity as would insure him an easy conquest. His first charge was bestowing upon me the appellation of a heretic, for having the effrontery and impiety to reject the doctrine of the real presence of Christ in the Eucharist, a doctrine rendered venerable by its claim to antiquity, being maintained by all ages since its first institution by Christ. I pointed out to him the absurdity of this dogma of belief being held by the primitive Christians, as it would have afforded a sufficient pretext to the pagans of those days to worship their idols, seeing that the host, which it is supposed the Christians then adored, was composed of the same perishable materials with those idols. But he replied, the host is never adored until after the words of consecration, when



Christ becomes really present there. I answered, that the heathens did the same; they never adored the idol until they had consecrated it, and then worshipped that God which they believed to enter the idol, or which was forced to enter it by right of dedication, as is handed down to us by three fathers of the primitive church, Arnobius, Lactantius, and Minutius Felix. Thus he might see how unhappy he was in his belief of this doctrine, which, if he read more extensively, he might discover to have been first coined under Innocent the Third, in the second council of Lateran. He resumed, There is nothing more manifest than that Christ speaks literally of his flesh and blood, when he says, "Whoso eateth my flesh and drinketh my blood hath eternal life." But I showed him that Christ could not be understood to speak of a corporal eating by the mouth of the body, but of a spiritual eating by faith; for many reprobates, according to the very doctrine of the church of Rome, eat and drink corporally, and yet will not inherit eternal life; so that Christ can in no measure be understood of a corporal eating in this text, as your own Cardinal Cajetan ingenuously confesses in his comment upon it. "To eat the flesh of Christ," he says, "is a thing common to those who eat worthily, and to those who eat unworthily; but that which Christ here speaks of is not common to both; for he does not say, he that eateth unworthily or drinketh unworthily, but he that eateth and drinketh. So then, he does not mean a corporal eating and drinking, but eating and drinking by faith of the passion and death of Christ. Our Lord says, He that cometh to me shall never hunger, and he that believeth in me shall never thirst; consequently it is by a spiritual eating we satisfy the hunger, and quench the thirst we have after Christ, and not by a corporal." I then adduced to him the words of St. Augustine, which struck him very sensibly, "To eat the flesh of Christ is a figure, teaching us to partake of Christ's passion, and to imprint on our memory, with delight and profit, that Christ suffered for us." I then came directly to the passage in St. John, where Christ says, "The bread that I will give is my flesh, which I will give for the life of the world;" showing that when the Jews understood him in a corporal sense, he reproved them for their gross and carnal notions, and fleshly hearts, and corrected their mistake in the text fol-

lowing, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life." He then frankly acknowledged his sincere belief of the refutation I had given of the doctrine of transubstantiation.

I now descend to my dispute with him, which I expressed my unwillingness to enter into; but he perceiving my reluctance to discuss this subject, I mean election, and attributing my unwillingness to oppose him in that point, to the consciousness of my inability to defend it, reprobated it with a spirit of the most bitter acrimony, as the most absurd doctrine that ever was held; and said that nothing was so foreign from, or inconsistent with, the justice of God, as that a person could not be saved by the strength of his own free will; and besides that it was entirely repugnant to reason. As for its consistency with reason, I admonished him in the language of the apostle, "to beware lest any man spoiled him, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And as for its repugnance to the justice of God, I proved to him that it was in perfect accordance with it. First, from the words of the same apostle, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "By grace ye are saved," says St. Paul, "and that not of yourselves; it is the gift of God: not of works, lest any man should boast." I then poured down on him the combined authority of the following texts: First of that apostle whom he considered the pillar of that church of which he was a member;—"a stone of stumbling, and a rock of offence, even to them who stumble at the word, being disobedient: whereunto also they were appointed." 1 Pet. ii. 8. "And in very deed for this cause have I raised thee up, to show in thee my power; and that my name may be declared throughout all the earth." Exod. ix. 16. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. xvi. 4. "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job xxi. 30. "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the

children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, "Jacob have I loved, but Esau have I hated."\* Romans ix. 10—13. Here I asked him, what bad action did that child yet unborn commit, that he should be hated of God? only that the purpose of God according to election might stand; and are we poor wretches to pry into the unsearchable ways of Omnipotence? We were all lost by original sin, and it is only out of his infinite love and unbounded mercy that he saves any of us. I then described his mortal state, and showed him his own weakness and nothingness. "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" I then admonished him to awake from the fatal lethargy, in which he securely slumbered; to look unto Christ as the only atonement and effectual propitiation for sin; to believe that his blood cleanseth from every stain of sin; and, that "by one offering he hath perfected for ever those that are sanctified." I explained to him, as far as I was able, the happiness of having such an advocate with the Father as Christ, who invites all that labour and are heavy laden, and that he will refresh them. I entreated him to flee from the wrath to come; to shake off that iron yoke of tyranny and despotism under which he groaned; to turn sincerely to God, "by whose grace we are justified freely, through the redemption which is in Christ Jesus;" and to obey, with alacrity, the exhilarating voice of the prophet, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money and

without price."—And will not your friends, said he mildly, persecute you for your change? That, I replied, gives me no concern, knowing that the hairs of our heads are numbered, and that not one of them can perish without the knowledge and permission of God. Besides, I count it a happiness to suffer persecution for justice sake, knowing it was necessary that Christ himself should first suffer, and then enter into his glory. And I take it as a sign that I am not a bastard, and that "God has not appointed me to wrath, but to obtain salvation through our Lord Jesus Christ;" by whom we are encouraged to be faithful unto death, and then he will give us a crown of life. And though persecuted in this life, yet the magic hand of hope sketches scenes of flattering brightness to dissipate the gloominess of the present ones; and that hope is, that "when Christ, who is our life, shall appear, then I shall appear with him in glory." Here I left him most sensibly affected, and I hope, effectually convinced, after minutely penning down all the passages of scripture I quoted to him.

Nov. 10, I visited a school in a place called Summer-hill, where an instance of God's power and love manifested itself in the person of a young man, by name Mullany, whom I fortuitously met with in the school. I requested of him, being unacquainted with the country, to direct me on my way. He was bred a Roman Catholic. I found him very susceptible of instruction, which I pressed upon him with all the earnestness I was master of. I asked him if he was conscious to himself of being in a state of salvation. He replied, that he was taught to believe so by his priests, whom he considered the only authority in such matters, by complying with the injunctions they imposed, and performing the penances enjoined on him. I pointed out to him, that by the deeds of the law no flesh can be justified; and that if he depended on his own works for salvation, then Christ was dead in vain. He asked me, with the utmost docility, what was necessary for him. I told him to believe in the Lord Jesus Christ, and that he would be saved. I pointed out to him the answer which our Lord himself made when asked, What shall we do to work the works of God? "Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent." I endeavoured to explain to him the efficacy and sufficiency of the one offering of our Lord, and that we are sanc-

\* Dr. Doddridge says, in his Family Expositor upon this verse, "It is certain the apostle does not here speak of the eternal state of Jacob and Esau, (whatever some may think deducible from what he says,) nor does he indeed so much speak of their persons, as of their posterity; since it is plain that both the prophecies, which he quotes in support of his argument refers to that posterity. Gen. xxv. 23. Mal. i. 2, 3."

tified "by the offering of the body of Christ once for all;" that we are reconciled to God by his blood; and that the only thing necessary is faith in his name, and that his most precious blood cleanseth from all sin. The concurring testimony of these texts flashed conviction on his mind. He told me, that his own most firm persuasion of the truth of what I alleged convinced him of my sincerity; whereas he considered before, that I acted only from a lucrative motive. I answered, that had I any such sinister views, it was sufficient for me to bear the weight of my own guilt, and not to endeavour to seduce him and others; since, if I considered they followed the straight path to heaven, it would be the greatest aggravation of my guilt, "for with the heart we believe unto justice, but with the mouth confession is made unto salvation." If then I acted from such base and worldly purposes, fleeting would be the sunshine of my felicity, and transient as the gleamings of a wintery sun, which only render the succeeding gloom more conspicuous. He expressed his entire conviction of what I said, and affirmed that Christ crucified should be his only refuge and hope of salvation.

Nov. 12, I proceeded to Crossmolina. On my way thither, I took refuge in a house from a shower of rain, where I found a few women in conversation about miracles said to be performed at a well lately discovered. One of them said, it was approved of by the clergy as a great place for pilgrimages. My soul really yearned over their spiritual blindness, and I could drop the tear of compassion on account of the darkness and superstition in which I saw them plunged. I endeavoured to show them the futility of implicitly believing such pretended miracles, and that if any such be, they must be performed by the power and agency of the wicked one. I read from the 7th of Matthew the following words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." I then read from the 14th of John, where Christ says, "I am the way, the truth, and the life;" where he promises the Spirit

of truth to as many as believe in him; but unto those of the world the spirit of blindness, "because they knew him not." I besought them not to be blinded longer by the artifice and devices of wicked men, and to imprint this commandment of God on their minds, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." I pointed out to them the sufficiency of the one oblation of Christ, concluding in the words of the prophet, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The poor women sensibly deplored the horror with which they had been taught to look upon that book, which they now considered as the source from which salvation emanated, and earnestly solicited a visit from me when going that way again.

Thus we see the propagation of the word of God, and the advancement of the kingdom of Christ, and his triumph over the powers of sin and death. The current of opposition is almost totally stemmed; and where the dissemination of the gospel is opposed, it is like a fire almost extinguished, which, by means of some sparks, burning with a new brilliancy through the glowing embers, suddenly waxes light, and then moulders away, never to shine again.

Thanks to those distinguished characters, the ornaments of their country, whose hearts and purses are open to forward this grand cause. No wonder that the machinations of the infernal fiend, the implacable enemy of man, and his furious emissaries, should come to nought, when we consider that this is the means Christ has appointed to establish his kingdom on earth, "and to make known his name to all kingdoms, and nations, and tongues, and people."

P. CAFFREY.

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Subscriptions and Donations for the Native Irish Schools, and for reading the Irish scriptures, may be paid to the Rev. C. Anderson, or the Rev. W. Innes, Edinburgh; the Rev. A. Perrey, Glasgow; or the Editor of "The Christian Recorder."

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# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### BRISTOL & BATH AUXILIARY SOCIETY.

THE public services connected with the third anniversary of this society, commenced on Tuesday evening Nov. 20, when the Rev. Mr. Gray of Chipping Norton preached at the Baptist Meeting-house, Counterslip, from Matt. xiii. 38, "*The field is the world.*" On Wednesday morning, the Rev. John Foster preached at Broadmead, from Rev. xxi. 5, "*Behold I make all things new;*" on which occasion, after most forcibly depicting the tenacity of the human mind, in retaining every thing old, and more especially in adhering to those systems and superstitions which tend to demoralize the heart, together with the peculiar repugnance of the carnal mind against the doctrines of the exceeding sinfulness of sin, and the necessity of an atonement; he argued in the most convincing manner, the utter impossibility of such a great moral change, except it be effected by the invincible agency of the Divine Spirit; and in conclusion, from the visible signs of the new creation which had been multiplying since the great reformation, and which were still increasing, and would continually increase, especially by means of the translations of the word of life, he urged his audience to a greater degree of activity and zeal in the promotion of the great cause of christian missions.

On the evening of the same day, at the same place, the Rev. Samuel Saunders of Frome, delivered an energetic discourse from Eccles. xi. 1, "*Cast thy bread upon the waters; for thou shalt find it after many days.*"

On Thursday morning the 22d, at eleven o'clock, the public meeting of the society was held at the Assembly-room, Princes-street; when William Morven Everett, Esq. of Heytesbury, presided with his usual ability. The Report, containing as usual an interesting epitome of the intelligence received

from the various Missionary Stations during the past year, was read by the Rev. Thomas Roberts; and the various resolutions connected with the business of the Society were moved and seconded by the Rev. William Gray and Richard Ash, Esq.; the Rev. Thomas Roberts, and the Rev. Wm. Thorp; the Rev. T. S. Crisp and the Rev. Thomas Griffiths, formerly Missionary in Ceylon; the Rev. Dr. Ryland and the Rev. John Dyer; Rev. Mr. Moore, (Wesleyan Minister) and James Evill, Esq.; C. C. Bompas, Esq. and Rev. John Holloway. By one of these resolutions an alteration has been made in the time of holding the annual meeting, which will in future take place in the beginning of August, and be connected with the Anniversary of the Bristol Education Society. The friends of religion of various denominations in Bristol have such a variety of public meetings of a benevolent nature, that it required considerable deliberation to make this desirable arrangement, so as not to interfere with the interests of similar institutions. The Correspondence which passed on the occasion was read in the course of the proceedings, and afforded a new and very gratifying proof of the mutual good-will prevailing among them all.

On Friday Evening, the 23d, the Rev. John Mack, of Clipstone, advocated the cause of the Mission, at Mr. Roberts's Meeting-house, King-street, from Psal. cii. 16, "*When the Lord shall build up Zion, he shall appear in his glory.*" And again on the following Sabbath Afternoon, from 1 Cor. ix. 26, "*So fight I, not as one that beateth the air.*"

On the Evening of Monday the 26th the public meeting of the Society for the city of Bath was held at the Meeting-house in Somerset-street, Rev. Dr. Ryland in the chair; when the Report and Treasurer's account were again read, and Resolutions similar to those of the Bristol meeting were passed. Sermons were also preached in the same chapel in the course of Tuesday and Wednesday, by the Rev. Messrs. Gray, Foster, and Mack. The collections on the various occasions amounted to upwards of £300, and the receipts of the Auxiliary Society for

the preceding year were *Nine Hundred and Eighty-eight Pounds*, a sum which, excluding the Contributions for the Serampore College, exceeds the amount raised in 1820. Some very liberal donations, from individuals warmly interested in the prosperity of the Society, are included in this sum; and we feel persuaded that the efforts of this most important Auxiliary will not be suffered to relax. May the period speedily arrive when our christian friends, in every part of the Empire, shall be engaged, with equal determination and success, in the great work of evangelizing the heathen world!

### CORRESPONDING COMMITTEE.

It has long been considered desirable, in order to extend the influence of the Mission more universally through the kingdom, that an additional number of its friends, in different districts, should be associated with the Committee in active exertions on its behalf. With this view the following brethren have kindly acceded to the request of the Central Committee, to allow themselves to be considered as a Corresponding Committee; and in their efforts, to promote the cause in their respective neighbourhoods, we cheerfully anticipate the ready co-operation of all who desire the salvation of the heathen.

Clarke, Rev. Edmund, Truro.  
 Daniel, Rev. Ebenezer, Luton.  
 Davies, Rev. David, Lincoln.  
 Draper, Rev. B. H. Southampton.  
 Edminson, Rev. R. Bratton.  
 Evans, Rev. Christmas, Anglesea.  
 Gray, Rev. William, Chipping Norton.  
 Green, Rev. Samuel, Bluntisham.  
 Harries, Rev. Joseph, Swansea.  
 Hawkins, Rev. W. Weymouth.  
 Hemming, Rev. John, Kimbolton.  
 Hill, Mr. C. Scarborough.  
 Hinton, Rev. J. H. Reading.  
 Kilpin, Rev. Samuel, Exeter.  
 Mack, Rev. John, Clipston.  
 Middleditch, Rev. T. Biggleswade.  
 Millard, Rev. James, Lymington.  
 Murch, Rev. W. H. Frome.  
 Payne, Rev. J. Ipswich.  
 Pengilly, Rev. R. Newcastle-on-Tyne.  
 Russell, Rev. H. Broughton.  
 Singleton, Rev. J. Tiverton.  
 Thompson, Mr. T. Newcastle-under-line.  
 Thonger, Rev. Thomas, Hull.  
 Tilly, Rev. Thomas, Portsea.  
 Tomlin, Rev. William, Chesham.  
 Waters, Rev. Thomas, Pershore.  
 Wilkinson, Rev. J. Saffron Walden.

## Foreign Intelligence.

### SERAMPORE.

A LETTER from Mr. Pearce, dated June 14 last, informs us that death had made a breach in the mission family at this station, by the removal of Mrs. Carey. He announces this mournful event in the following terms:

"Amongst our causes of deep sorrow is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey. Brethren Yates, Penney, Eustace Carey, and myself, attended her funeral at Serampore, and had the happiness to find the good man bear his trouble with holy dignity and submission."

Of the admission of Mrs. Carey (then Miss Roomohr) into the church at Serampore, an interesting account may be found in P. A. vol. ii. p. 272, 280. This took place on June 13, 1802. The date of her marriage to Dr. Carey does not appear in the Periodical Accounts. For many years her health had been much impaired; but the eminence of her piety, and the vigour of her understanding, peculiarly qualified her to be the companion of Dr. Carey, and greatly endeared her to his heart. May all needful support be afforded him under this painful bereavement!

### CALCUTTA.

*Extracts from the Journal of the Brethren at this Station, for September, 1820.*

Lord's-day, Sept. 3. Went in the morning to Boronagur with brother Penney and Panchoo: the congregation small, but attentive. Some who on our first preaching the gospel here, opposed us, now hear with quietness and respect; among these, there are in particular two brothers, both of them possessed of great acuteness and considerable information, who despise the popular superstitions and confess the truth of Christianity. Yet how mournful to reflect, that during the eighteen months we have laboured at this place no one has been led to a cordial and decided reception of the gospel! Sure-

ly we must be placing too much dependence on our own labours, and too little on the influence of God's Spirit, that we are thus by such long and painful experience taught the insignificance of the one, and the all importance of the other!

Monday, 4. I have this evening had rather a pleasing conversation with one of the brothers referred to above; he says that he sees his need of the salvation of Christ, but is prevented from professing his attachment to the gospel through fear of his friends and relations. "He worships the true God in his heart, and employs a great part of his time in going about from place to place to make known the name of Christ." How feeble, alas! is the authority of bare and naked truth without a divine influence to enforce its dictates!

Wednesday, 6. Attended to-day the examination of the Third Division of Indigenous Schools, at the house of a Hindoo gentleman, a braman. The division consists of sixteen schools, and a great proportion of the scholars are the sons of rich natives. During the examination a Sunyasee (or religious devotee) entered the room, and after marking the forehead of the Baboo and his immediate friends with the ashes he held in his hand, took his seat in the midst of the assembly. Hearing he was a great traveller I was anxious to converse a little with him. To this he readily assented; but speaking only Hindoostanee, the Baboo acted as interpreter. He informed me, that he had visited every holy place from Thibet in the north to Ceylon in the south; and mentioned that he had visited Ram's Bridge, called by Europeans (with equal propriety) Adam's Bridge, the shallows which separate Ceylon from the main land. A doubt which I suggested as to the supposed holiness of the places he had visited, and the life he was leading, brought on a conversation upon religious subjects—in which the Baboo and myself principally engaged. He adverted to the Vedant system, and asserted that man consists of three parts—the body, the animal life, and the spiritual nature. That the former committed sin by the impulse of the second; but that the third being a part of God himself, was incapable of sin—that the great object of all the pilgrimages, penances, &c. which were practised by asceticks, was to purify the animal nature, so that it might be fitted for union with the spiritual part of their existence. That till this was effected, the indivi-

dual, even if after death admitted into heaven for a time to enjoy the fruits of his good actions, would still be subject to endless births—but that when this was accomplished, the happy man would be absorbed into the Divine Being. After conversation for some time, I closed the discussion by directing the attention of the Baboo to the immense difference in the prospects of futurity presented by our respective systems. Were his system true, he must by good works raise himself to the enjoyment of heavenly felicity, which when attained could not be perfect, because it would be subject to change and termination; or he must, by extraordinary sanctity, procure absorption into the Divine Being, which necessarily implied the loss of separate existence, and this to a rational being could not be an object of desire; whereas the sacred scriptures opened to the view of those who believed in Christ, the prospect of a heaven of sinless and endless joy, never to be diminished or interrupted; a heaven in which they lose not their separate existence, but enjoy all the happiness of which that existence is capable, since they dwell for ever in the presence and full enjoyment of the eternal and ever blessed God.

Thursday, 7. Conversing with my pundit this morning as to the highest point of Hindoo happiness, absorption into the divine nature, I was much struck with the following objection to it, which he represented as common among the thinking natives—that when a bird eats a caterpillar, the caterpillar has no pleasure, but only the bird: in the same manner, if we are to be absorbed into the divine nature, it cannot afford us pleasure to lose our separate existence, but can be gratifying only to the Divinity who absorbs us. I could not help pitying the professors of a system whose highest hopes appear to them only a cause of regret and fearful apprehension.

Thursday, 21. This morning our dear brother Hampson expired after an illness of a few days, the latter part of which time he was insensible. He promised fair to have become a most useful and eminent Missionary. His seriousness and growth in grace had been for some months remarked by his intimate friends, and he appears himself to have had a presentiment that he was shortly to enter into his rest. The last time he called upon us with brother Trawin, about fifteen days before his death, the conversation turned on the resurrection, and has left a sa-



your on our minds which we hope long to retain. Little did we then think that in a few days he would be no more. May this solemn providence excite us to greater watchfulness, prayer, and exertion.

Saturday, 23. We all of us went this evening to hear the funeral sermon of our dear brother Hampson: it was preached by brother Townley; the text was, "Work while it is day; for the night cometh when no man can work." The congregation was very large and solemn. This providence is very affecting, and deeply admonitory to those of us who remain. He was most sincerely beloved by us all: from his zeal and piety promised extensive usefulness, and was entering very actively upon his labours amongst the natives. To look at him every one would have pronounced him more likely to bear up under the effects of the climate than any one of the Missionaries in Calcutta of either denomination. "Be still, and know that I am God."

Thursday, 28. Accompanied brother Yates to the place of worship at Mul-lungah. Having spoken pretty much at large on the evil of sin, a young man confidently demanded what sin was! He assured us that he saw no reason why he should fear sin, unless we could describe to him particularly what it was as to shape, &c. We replied: it was evident sin was very evil in the sight of God, or such consequences would not have followed it, as bodily sickness, sorrow of mind, the fear of death, and the forebodings of future punishment; and as these were things he could not deny, how could he persist in saying he disbelieved there was such a thing as sin? All he said seemed to be advanced out of a wicked bravado. "The heart of this people is waxed gross, and their ears are dull of hearing."

### KINGSTON.

IN a communication from Mr. Coultart, dated the 14th of August last, he informs us that a very considerable mortality had occurred among the members of his church, so that no less than nine had been removed in the course of one week. Among these he gives the following ac-

count of one individual who had long adorned the gospel by a consistent walk.

Mrs. Brooks has long been an exemplary character. She was born in Africa; her parents, she used to say, were remarkably fond of her, being their only child: their little hut was no great distance from the sea: she was large enough to stroll some way from home, which she did one day whilst her mother, the only parent at home, was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her and carried her on board their ship. She wept bitterly, she said, for she thought they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad she could not eat the food they offered her. The loss of her dear parents, dear though black, and her fears, so wrought upon her mind, that a fever attacked her and nearly relieved her from her more degraded oppressors. After recovering a little she arrived in Kingston, saw some beef in the market she said, and said to herself, "now I see how they cut up we poor tings to sell and eat." The cargo was sent to America, herself excepted; her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner, she believed it, and felt that poignant distress which some convinced and hopeless sinners feel; went to hear Mr. Liele, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, "Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but something so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood." The black man who had obtained her permission to stop on the island, now purchased her from his employer, married her, and went to a little pen out of town to live: but her husband was not pious, he persecuted her much, used her badly, and threat-

ened to put her away because she prayed! She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular she entreated God much "to do something for him." When he fell asleep she arose and prayed, "blessed God, thy eye open, thou seest dat poor man, me no able to tell de what him do, but him do ebery bad ting—do, good Lord, do someting for him, make him blind eye see him danger, him dumb mouth peak; O do, me sweet Massa Lord, do make him heart, him stony heart feel." She got into bed again undiscovered, and in a little time he awoke, weeping very bitterly, having been disturbed in a dream—he cried, "my wife, my dear wife, get up an pray for me poor sinner—you husband lost! O him lost!" In the morning he was still in great trouble, arose and went to seek for a good man to tell him whether he would be lost or not: the man he found told him, "dat no religion, religion no come like dat." His instructor either knew nothing of true religion, or supposed that God had but one way of bringing sinners to himself. The account filled him with grief: but he said, as he left the blind guide, "Well, if me no got religion in me heart, it quite time to seek it—God will may be give me a little." God has indeed manifested himself to this now bereaved man, "as he does not unto the world." They were, after their public profession, most exemplary in every christian duty. She lived nine and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and was generally bathed in tears. She once made a little remark about the former Mrs. Coultart, which was applicable to herself in a high degree. Whilst my present wife was teaching her to read, she said, in her usual affectionate way, "Me loving pickaniny, what make God take away dat oder loving pickaniny just when she coming to do we poor perishing tings good; me tink dis, God have him garden, she one of de fruit, him take de ripe fruit first—it no so, me child?" She had a strong desire to read the Bible, but said, "she should not live to read it all:" but she wished to learn two or three verses of some psalm that suited her. When she heard the two first verses of the hundred and third, she said, "Yes, teach me these, em help to peak God's goodness, for him so good to me poor ting, dat me no know

how to tell him so, and him own words best." She lived to learn them, but she is gone to heaven to repeat them to her good Lord that she loved so much. She died of a short illness, and was, when I saw her last, insensible from severe fever.

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### *London Missionary Society.*

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#### SOUTH SEA ISLANDS.

WE rejoice to learn that other islands in this remote quarter are following the example of Taheite and Eimeo. At Raivaivai, or High Island, about 400 miles s. e. of Taheite, the natives have renounced idolatry, and built a house for the worship of Jehovah, at the entrance of which they have placed their gods, to serve as stools for the people to sit on! The chief of another island, called Rurutu, has requested that instructors might be sent to his subjects also, and two christian natives from Raietea were about to sail thither for that purpose.

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#### MADAGASCAR.

MR. Jones, the Missionary at this station, has lately taken under his tuition, at the request of the king Radama, several children, among whom is the heir apparent to the crown. The others are all children of the nobles, who possess bright talents and a clear understanding; some of them already begin to read portions of the sacred scriptures in English. They know that they have immortal souls, and can answer many questions concerning God, Jesus Christ, death, heaven, &c. It is extremely difficult, however, from the poverty of the language on abstract subjects (a difficulty, by the way, felt, more or less, in every heathen country) to convey to their minds ideas of a religious nature.

The providence of God seems, also, to have provided, in a remarkable way, for the introduction of the gospel into Joanna, one of a group called the Comoro Islands, situated between Madagascar and the eastern coast of Africa. The eldest son of the king of this island, and his suite, were shipwrecked on a voyage to visit the tomb of Mahomet at Mecca, and touching,



on their return homeward, at the Cape of Good Hope, were detained for some time waiting for a conveyance. In this interval the prince and his attendants applied themselves very diligently to the study of the English language; and became so much interested in the pursuit of knowledge, that they took back with them, as an instructor, a Mr. Elliott, who, there is reason to hope, may not only aid them in their laudable attempts to acquire sound information, but communicate, at the same time, the glad tidings of salvation through Jesus Christ.

### *American Board of Missions.*

MESSRS. Parsons and Fisk, who were sent out by this Society to attempt the establishment of a Mission in Palestine, have lately paid a visit to several of the Apocalyptic churches. The following account of their visit to Sardis will be read with melancholy interest.

Nov. 12. *Sunday*.—After our morning devotions, we took some Tracts and a Testament, and went to the mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual forenoon service in the upper part of the mill; and could

not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and, we trust, a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

We add, with great concern, that intelligence has lately arrived of the death of the Rev. Samuel Newell, Missionary at Bombay, husband of the excellent Harriet Newell. He expired, after a few hours illness, on the 30th of May last, leaving behind him, says a brother Missionary, "this testimony, that he loved, and feared, and glorified God in this his day and generation."

*Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Wales, Eastern District of the South-East Association, by Rev. M. Thomas .....		66	18	0
Old Samford, Essex, Rev. J. Pettit and Friends, by the Rev. J. Wilkinon .....		1	16	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay .....		26	7	0
Auxiliary Missionary Society, by Mr. W. Kirkaldy .....		10	0	0
Trowbridge, Collection and Subscriptions .....	35	16	6	
Female and Juvenile Missionary Soc. .....	16	2	0	
		51	18	6



	£	s.	d.	£	s.	d.
Laverton, Collection by the Rev. Mr. Winter.....	4	6	9½			
Mission Box in Mrs. Parsons's School..	2	16	6			
				7	3	3½
Eastcombes, Contributions, by the Rev. H. Hawkins .....				5	15	3
Olney, Ditto, by Mr. W. Wilson.....				16	9	9
Thrapstone, Collection and Subscriptions.....				27	0	0
Scarborough, Contributions, by Mr. C. Hill.....				2	4	0
Reading, on account of Collection, &c. by the Rev. J. H. Hinton	100	0	0			
Glasgow, Auxiliary Society, by Mr. James Deakin.....	84	18	7			
Edinburgh, Sundries, by the Rev. W. Innes .....	63	14	6			
Uffculm, Subscriptions, by the Rev. Dr. Rippon .....	2	0	0			
Brechin and Montrose, Society for Missions, by Rev. Dr. Waugh	7	0	0			
Bovey Tracey, Subscriptions, by the Rev. J. L. Sprague .....	3	14	0			
Wigan, Collection, by Mr. Brown .....	8	10	0			
Coventry, Collection, by the Rev. John Mack.....	8	0	0			
Bristol and Bath Auxiliary Society, by Mr. John Daniel.....	205	0	0			
Leicester, Collection and Subscriptions, by Mr. James Cort ...	83	18	9			
Whitchurch, Shropshire, Collection and Subscriptions.....	5	0	0			
Loughborough, by the Rev. George Capes—						
Collection and Subscriptions .....	13	0	6			
*Missionary Association .....	12	6	0			
Anonymous .....	20	0	0			
				45	6	6
Hants and Wilts Assistant Society, by the Rev. John Saffery—						
Andover .....	17	3	6			
Batransley .....	10	6	6			
Blandford .....	16	14	0			
Bratton .....	33	1	2			
Broughton .....	18	3	7			
Calne .....	4	3	6			
Chapmanslade .....	1	0	0			
Chelwood .....	1	0	2			
Chippenham .....	8	3	3½			
Corsley .....	2	6	9			
Crockerton .....	6	1	10			
Devizes .....	26	16	0			
Downton .....	4	4	0			
Grittleton .....	1	3	7½			
Heytesbury .....	3	1	0			
Imber .....	1	1	6			
Keynsham .....	3	0	0			
Lavington .....	4	10	0			
Lockerly .....	3	4	0½			
Lymington .....	18	6	6			
Malmesbury .....	4	1	6			
Ringwood .....	0	10	6			
Romsey .....	12	0	0			
Salisbury .....	144	16	11			
Shrewton .....	4	7	1			
Sodbury .....	4	7	3			
Southampton .....	14	2	0			
Warminster .....	44	14	6			
Wellow .....	1	15	6			
Westbury and Westbury Leigh .....	22	18	4½			
Whitchurch .....	19	15	0½			
Wimborne .....	2	1	0			
				+459	0	7½

\* Of this amount, Five Pounds is a Contribution for the purpose of *Female Education*.

† The sum of £227 18s. 7½d. has been remitted, on account of this Society, at various periods before, in the course of the year, so that the total Receipts are £686 19s. 3d.

	£	s.	d.
A. C. Russell, Esq. and Sons .....	10	0	0
Edward Phillips, Esq. Melksham .....	10	10	0
Roger Dawson, Esq. Borough .....	10	10	0
Luke Howard, Esq. Tottenham .....	5	0	0

## FOR THE TRANSLATIONS.

Harlow, Collection, by the Rev. Thomas Finch .....	9	2	6
Newcastle on Tyne, Penny-a-Week Subscriptions, by Miss Angas .....	14	0	0
Glasgow, Auxiliary Society, by Mr. James Deakin .....	192	3	5
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. ....	64	12	3
Mr. Biddle, Falmouth, by the Rev. James Upton ..... Donation	5	0	0
Friend at Saffron Walden, by J. Wilkinson .....	2	0	0

## FOR THE SCHOOLS.

Portsea, Lake-lane Sunday Scholars, for a Native School, to be selected for them, by the Rev. W. Ward, (First Annual Payment,) by Mr. Ellyett .....	15	0	0
Glasgow Auxiliary Society, by Mr. James Deakin .....	62	18	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. ....	7	16	1
Robert Barclay, Esq. Bury Hill .....	20	0	0

## FOR FEMALE EDUCATION.

Harlow, Juvenile Society, by Miss M. Lodge .....	3	6	6
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay .....	3	13	0

## FOR THE COLLEGE.

Thomas Thompson, Esq. Newcastle under Line .....	5	5	0
Friends, by Mr. John Daniell, Jun. Secretary to the Bristol and Bath Auxiliary Society .....	12	8	0

N.B. The Contributions from the "North Staffordshire Auxiliary Society, by the Rev. Isaiah Birt, £45," should have been mentioned as sent for the *Translations* instead of for *General Purposes*.

*The thanks of the Committee are presented to the Author of The History of the Christian Church, in 2 vols. 8vo. for 10 Copies of that valuable work; 10 of M'Lean on the Apostolical Commission; and 10 Sets of the New Evangelical Magazine, from its commencement.*

J. BARFIELD, Printer, 91, Wardour-Street, Soho.